SOLUTIONS TO SPIRITUAL MALADIES FOR The Lovers of Allah Ta'ala



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Dedication

All my writings and compilations are collections of the benefits and blessings of the companionship of our spiritual mentor:

Maulânâ Muhiyus Sunnah Hazrat Aqdas Maulânâ Shâh Abrâr-ul-Haqq Sâhib *rahimahullâh*,

Hazrat Aqdas Maulânâ Shâh 'Abdul Ghanî Sâhib Phulpûrî *rahimahullâh* and

Hazrat Aqdas Maulânâ Shâh Muhammad Ahmad Sâhib *rahimahullâh*.

Muhammad Akhtar
(May Allâh Ta'ala Pardon Him)

Compiler's Note

Informing one's shaikh of one's conditions and following his instructions have both been the hallmarks of those seeking rectitude in the path of *sulûk*. This is an important right of the shaikh in the department of reformation, a means for the reformation of those treading the path of *sulûk*, and the way of the *auliyâ'* of this *ummah*

A poet says:

مستند رستے وہی مانے گئے

جن سے ہو کر تیرے دیوانے گئے

"Only those paths are considered as reliable paths...
Along which those who are madly in love with You have travelled."

Khwâjah S̲âh̲ib *rah̲imahullâh* said:

چار شرطیں لازمی ہیں استفادہ کے لیے

اطلاع و اتباع و اعتقاد و انقیاد

"Four conditions are essential for [total] benefit: (1) informing the shaikh of one's conditions, (2) following the shaikh's instructions, (3) having full confidence in the shaikh, (4) submitting to the shaikh."

Someone asked my beloved mentor and master, 'Ârif Billâh H̲ad̲rat Aqdas Maulânâ Shah Hakim Muhammad Akhtar S̲âh̲ib *adâmallâhu z̲illuhum*, as to the difference between *ittibâ'* (following the shaikh's instructions) and *inqiyâd* (submitting to the shaikh). H̲ad̲rat replied that *ittibâ'* refers to outward obedience, conforming to every order of the shaikh, and restricting oneself to every advice of his in the path of reformation. On the other hand, *inqiyâd* refers to internal submission, handing oneself over to the shaikh, and affirming all that he says. That the person restricts himself – even with his heart – to the diagnosis and judgement of his shaikh and gives no room whatsoever to his own opinion.

In the past, those who were connected with Hakîm al-Ummah Mujaddid al-Millah Maulânâ Shâh Ashraf 'Alî Sâhib Thânwî *rahimahullâh* used to write letters to him with regard to their reformation and he used to reply to these letters. These have been published as a book titled *"Tarbîyyatus Sâlik"*. This is a unique treasure of treatments for the ailments of the soul, and from which those who seek reformation continue to derive benefit.

In the present era, Allâh Ta'ala has taken monumental work from my spiritual guide and master, 'Ârif Billâh Hadrat Maulânâ Shah Hakim Muhammad Akhtar Sâhib *dâmat barakâtuhum*. He wrote answers to numerous letters which, apart from providing treatments for spiritual ailments, contain unique treatments for the destructive ailments of this era, viz. *badd nazrî* (looking at strange women) and false love. The treatments that he provides for these ailments cannot be found in the history of *tasawwuf* because the intensity with which these destructive ailments have manifested themselves in these times probably never manifested themselves in previous eras. The manner in which Allâh Ta'ala is employing him to the task of treating these ailments is without doubt a revivalist contribution which is taken from the *mujaddid* (reviver) of the century. This aspect of lowering one's gaze had disappeared from the people to such an extent that they did not even consider it a sin. Allâh Ta'ala employed Hadrat for this task and exposed the harms and destructions of this ailment to the *ummah*. Senior *'ulamâ'* therefore acknowledge that Hadrat is a reviver of this teaching of "lowering the gaze" and the reviver of *tasawwuf* in this century. This is not a statement of anybody and everybody, but I personally heard it from certain senior *'ulamâ'* of Pakistan, Bangladesh, South Africa and Britain. They say that the achievements of Hadrat demonstrate that he is the

mujaddid of the fifteenth century. Furthermore, the tricks and plots of the soul with regard to false love and evil glances and the treatments for these are expounded by him in such detail, that an example of this cannot be found in the books of our elders. The reason for this is that this is an ailment that is peculiar to this era, and which was not prevalent to such an extent and with such intensity in the past. Allâh Ta'ala employed Hadrat for the rectification of this monumental task. This is the bounty of Allâh Ta'ala which He gives to whomever He wills.

ذالك فضل الله يؤتيه من يشاء. This is the affirmation of the *'ulamâ'*:

میں ہی اس پر مر مٹا ناصح تو کیا بے جا کیا
میں تو دیوانہ تھا دنیا بھر تو سودائی نہ تھی

May Allâh Ta'ala maintain the affectionate shadow of Hadrat for a long time to come, and may He enable his bounties and blessings to continue till the day of Resurrection. Âmîn.

If the inspirational prescriptions which Hadrat wrote to his followers for the treatment of evil glances and false love were to be collected, it is hoped that they will serve as beacons of light till the day of Resurrection. The series *"Tarbîyyat-e-'Âshiqân-e-Khudâ"* in the monthly periodical *"al-Abrâr"* was initiated for the benefit of the Muslim *ummah* and specifically for those treading the path [of *tasawwuf*]. This series still continues.

We request those who are connected to Hadrat and if they have such letters to make a photocopy of them and send them addressed to Hadrat, Khânqâh Ashrafîyyah Imdâdîyyah, Gulshan Iqbal, Block no. 2, Post Box 11182, Karachi, Pakistan. We will only publish the "condition" and the "answer" and not the name of the person. If anyone still wishes, he could erase his name from the photocopy or original and send the letter to us.

The published letters and answers from *"al-Abrâr"* are now published in a book titled *"Tarbîyyat-e-'Âshiqân-e-Khudâ"* for the benefit of all. May Allâh Ta'ala accept this work and may He make it a source of benefit for the Muslim *ummah* till the day of Resurrection. May Allâh Ta'ala make it a continuous charity (*sadaqah-e-jâriyah*) for the author – my spiritual guide Hadrat *dâmat barakâtuhum* – and for all those who helped in this regard.

آمین یا ربّ العالمین بحرمة سیّد المرسلین علیه الصلوٰة والتسلیم

Sayyid 'Ishrat Jamîl Mîr (may Allâh Ta'ala pardon him)
Special attendant and *mujâz-e-bay'at* of
'Ârif Billâh Hadrat Maulânâ Shâh Hakîm Muhammad Akhtar Sâhib *dâmat barakâtuhum*

Note: The different forms of *dhikr* and *wazâ'if* that are mentioned in this book differ according to the temperaments of different *sâlikîn* (Those treading the path towards Allah Ta'ala). They should therefore not be practised upon without consultation.

نَحْمَدُهٗ وَنُصَلِّيْ عَلٰى رَسُوْلِهِ الْكَرِيْم

یوں تو دنیا دیکھنے میں کس قدر خوش رنگ تھی
قبر میں جاتے ہی دنیا کی حقیقت کھل گئی

"The world seemed so appealing, but no sooner we went into the grave, the reality of this world dawned upon us."
(Arifbillah Hazrat-e-Aqdas Maulana Shah Hakeem Muhammad Akhtar Saheb dâmatbarakâtuhum)

1. ***Condition:*** **Your lofty teachings and words of advice have left me shaken with regard to the past, present and future.**

Answer: May you be blessed for being so affected by the words of your spiritual guide, that you have been bestowed with the bounty of love for your shaikh and understanding of sulûk. Be grateful for this.

2. ***Condition*****: I feel like removing my heart and placing it before you. However, your advice of not expressing one's sins is preventing me from doing this.**

Answer: Instead of expressing your sins, it is sufficient for you to merely write the demands of the sin: you have an extra inclination towards such and such sins.

3. ***Condition*****: I offer four *rak'ats* of optional salâh as a self-imposed punishment for not lowering my gaze.**

Answer: This treatment is appropriate. After offering the optional salâh, you should also consider crying or adopting the appearance of a crying person as part of your compensation.

4. ***Condition*****: While offering optional salâh as self-imposed punishment or while making *du'â*, I was able to cry and my heart would become light through the blessings of your *du'âs*.**

Answer**:** Mâshâ' Allâh.

5. ***Condition*****: When I go to the Masjid – then with the object of guarding my eyes - I do not even have the courage to look at who is sitting next to me. I fear that if the one who is sitting next to me is a friend, associate or someone whom I know, he should not consider this act of mine [of not looking at him] to be inattentiveness to him or misconstrue it for something else.**

Answer**:** Do not bother about this. Remain directed towards your Sustainer. But if you happen to look at him, then smile, greet him, and ask him about his health, etc.

6. ***Condition*****: Hadrat! Be kind to me. My past is extremely dark, frightening, terrifying and blotted. I have rubbed soot on my face with my own hands [i.e. disgraced my own self], and this is not hidden from you. It is only through your kindness that this soot can be removed. Extend your hand of kindness for I have none but you.**

Answer**:** Do not worry, the water of Allâh's mercy washes away all stains, and all the soot on the face is washed off. What can be said of the water of His mercy!

جوش میں آئے جو دریا رحم کا

گبرِگبرِ صد سالہ ہو فخرِ اولیاء

"When the ocean of mercy is agitated, an infidel of a hundred years becomes the pride of the auliyâ'."

7. ***Condition*****: I was once engaged in a necessary conversation with a young boy and I perceived a conspiracy on the part of my soul.**

Answer**:** Remain extremely wary of young boys.

8. ***Condition*****: When I engage in the *dhikr* of Allâh Ta'ala, I do not experience any joy most of the time.**

Answer: Dhikr is the object – not joy nor an absence of joy. Therefore, a joyless person should not feel pity over his joylessness.

بے کیفی میں بھی ہم نے تو اِک کیفِ مسلسل دیکھا ہے
جس حال میں بھی وہ رکھتے ہیں اس حال کو اکمل دیکھا ہے

"We saw a continuous joy even in a state of joylessness. In whichever condition He keeps us, we consider that condition to be the most perfect."

Maulânâ Muftî Bashîr Ahmad Sâhib, of Qâdî district, Âzâd Kashmîr who is a *khalîfah* of Hadrat, wrote thus:

9. *Condition*: Your personality is like that of the spring rain. Wherever one places one's foot, pearls have rained down there. The dry fields have become green and lush, and the people are swaying from side to side with the repeated chanting of [the *kalimah*] *tauhîd*. O Allâh! Increase this and multiply it. Mâshâ' Allâh, many blessings manifested themselves through your last trip to Kashmir. Many people are keeping beards, many have become regular with their salâh, and their beliefs have come in line. May Allâh Ta'ala enable us to benefit more and more. Âmîn.

Answer: May Allâh Ta'ala treat me in accordance with your good thoughts about me.

اِک عبد پر گماں ہے، ہوں اہل اہلِ کمال میں
وہ کس خیال میں ہیں میں ہوں کس خیال میں
سچا ہی کر دِکھائے خُدا ان کا حُسنِ ظن
قدرت سبھی ہے میرے شہ ذُوالجلال میں

"I have this thought about a person that he is from among the perfect servants [of Allâh Ta'ala]. What he is thinking and what I am thinking. O Allâh! Make true his good thoughts. All power is in the hands of my King [Allâh], the Dhul Jalâl (the possessor of all might and power)."

10. *Condition*: However, the condition of this worthless person is that he has no condition. Your rains are falling equally on everyone, but I have not been able to appreciate them because of my worthlessness and negligence. I have thus been left like residue [that is left behind by the rains].

***Answer*:** I congratulate you on this humility of yours. The feelings of remorse and deficiency in the path of *sulûk* are superior to those deeds which are causes of self-conceit and pride.

11. *Condition*: The children are with me these days. I spend two hours in the morning teaching them the recitation of the Qur'ân, [the book] *Jamâl al-Qur'ân*, and translation of the Qur'ân. Thereafter, my time is spent in court. Consequently, my personal recitation of the Qur'ân has gone less.

***Answer*:** Continue with recitation of the Qur'ân according to whatever opportunity you get. Good deeds, even though they may be little, are better than leaving them out completly.

12. *Condition*: If I were to reduce the lessons [which I am teaching], the stipulated amount of recitation will be completed. But in such a case, the children's education will be reduced. So what should I opt for?

***Answer*:** Teaching children is important and this is also an act of worship.

13. *Condition*: Lastly, I request you to please make *du'â* for me that Allâh Ta'ala admits me among His close servants.

***Answer*:** I make *du'â* for you with my heart and soul. May Allâh Ta'ala make me, you, and those who are associated with us, His accepted and beloved servants.

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14. *Condition*: An *'âlim* who is seeking reformation wrote that a strange girl always makes *salâm* to him on the road. I also reply to this greeting but my heart is becoming inclined towards her. I turn my attention away from her, but she makes advances towards me.

***Answer*:** It is *harâm* for a strange woman to greet a strange man and vice versa. Therefore, if you display softness in this regard, you will be knowingly placing yourself into destruction. This is especially disgraceful for an *'âlim* and religious person. You should immediately scold her in a harsh tone that she should not greet you. She is influenced by Satan and he is making an effort to have you to accept that influence. You should therefore be cautious, and it is easy to fight this in the beginning. If excessive love overtakes you, it will be difficult to save yourself later on. You should envision the Hell-fire and death. Negate everything by repeating لا اله الا الله 300 times. One needs to distance oneself from sin as far as the distance between the east and the west.

اَللّٰهُمَّ بَاعِدْ بَيْنِيْ وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ

"O Allâh! Place a distance between me and my sins as You have placed a distance between the east and the west."

ارے یہ کیا ظلم کر رہا ہے کہ مرنے والوں پہ مر رہا ہے
جو دم حسینوں کا بھر رہا ہے بلند ذوقِ نظر نہیں ہے

"O what wrong you are committing that you are dying over those who are themselves going to die! The one who is looking at beautiful women does not possess high aspirations."

When a person becomes a little soft and lax, and himself becomes inclined or fills himself with one glance of remorse, he begins to harbour hopes. You should strictly lower your gaze and pass by [her]. In fact, you should change your route even if it is longer. Then you will experience ease in your heart, then you will acquire the light of *dhikr* and the light of knowledge.

She can never advance towards you provided you resort to determination and your will power, and scold her. Turn your attention to Allâh Ta'ala and say this poem:

بہت گو وَلولے دل کے ہمیں مجبور کرتے ہیں

تری خاطر یہ خونِ آرزو منظور کرتے ہیں

"Although (haraam) desires of the heart are imposing upon us with much fervour,
We will accept the blood of (these haraam) desires for Your sake."

15. ***Condition*****: An** ***'âlim*** **writes about his condition: all praise is due to Allâh Ta'ala that through the blessings of Hadrat, I am beginning to keep my eyes away from young boys and girls even if they are close by.**

Answer: To avoid one's eyes from strange women and handsome young boys while being close to them – if both these factors are present - then although a person may safeguard his eyes, he cannot remain safeguarded from the tribulation of sin, just as it is possible for a person to commit criminal acts even if a bandage is placed over his eyes. His eyes may be protected, but he is still a criminal (in other words, he is a sinner. The word جانی is the active noun from the word الجناية). (Hadrat's use

of the Arabic word جانی in this context is proof of his lively spirit and cheerful temperament. Glory be to Allâh.) – compiler.

فَلِذٰلِكَ يَجِبُ عَلَى السَّالِكِ وَالطَّالِبِ أَنْ يُبْعِدَ نَفْسَهُ مِنَ الْأَمَارِدِ وَالنِّسَاءِ حِسًّا أَعْنِى التَّفَرُّقَ بِالْأَبْدَانِ وَمَعْنًا أَعْنِى التَّوَصُّلَ بِالتَّصَوُّرِ فِى الْقَلْبِ لَاسِيَّمَا إِنْ كَانَ عَاشِقًا عَلَى الْأَمَارِدِ وَالنِّسَاءِ فِى الصِّغَرِ فَلَابُدَّ أَنْ يَكُوْنَ عَاشِقًا فِى الْكِبَرِ فَعَلَيْهِ الْمُجَاهَدَةُ فِى السَّفَرِ حَتّٰى يَأْتِيَهُ الْيَقِيْنُ أَعْنِى الْمَوْتَ وَلَهُ أَجْرُ الْجِهَادِ الْأَكْبَرِ فِى الْمَحْشَرِ إِنْ شَاءَ اللهُ تَعَالَى.

"It is obligatory on the sâlik and tâlib that he keeps himself away from young boys and women both physically – that is bodily distance – and metaphysically – that is he should not imagine himself close to them even in his heart. This is especially so if he is attracted to young boys and women when he is still young because it is inevitable that he will be attracted to them when he gets old as well. He should therefore strive in this worldly journey until the inevitable, i.e. death, overtakes him. If Allâh Ta'ala wills, then on the Day of Resurrection, he shall receive the reward of the greatest jihâd." (Urdu translation by compiler)

16. *Condition*: A seeker of reformation asked for the treatment for self-conceit. He received this reply:

***Answer*:** Considering one's self to be insignificant and trembling out of fear of one's death have been the hallmarks of the righteous and accepted servants in the court of Allâh Ta'ala. Whereas self-conceit has been the quality of flagrant sinners. Continue reading this statement.

17. *Condition*: An *'âlim* wrote about his own condition thus: I am completing the *dhikr* which you taught me without any laziness on my part. All this is solely through the blessing of your *du'âs* and as a result of your kind affection and training.

Answer: It is these very good thoughts of the *sâlik* that are means of him reaching his destination. The grace of Allâh Ta'ala is earned in accordance with the good thoughts the *sâlik* has about his shaikh.

كَمَا قَالَ الشَّيْخُ الْحَاجُّ إِمْدَادُ اللهِ الْمُهَاجِرُ الْمَكِّيُّ نَوَّرَ اللهُ مَرْقَدَهٗ، وَقَدْ نَقَلَ هٰذَا الْقَوْلَ مِنْهُ الْحَضْرَةُ الْعَلَّامَةُ حَكِيْمُ الْأُمَّةِ مَوْلَانَا تَهَانُوِي رَحْمَةُ اللهِ عَلَيْهِ فِيْ مَلْفُوْظَاتِهٖ فَمَنْ شَاءَ فَلْيُجَرِّبْهُ وَيَسْتَرِحْ وَيَسْتَفِدْ وَيَطْلُبْ بِهٖ أَفْضَالَ اللهِ تَعَالَى سَاعَةً فَسَاعَةً مُتَصَاعِدًا وَمُتَزَائِدًا فِيْ قَلْبِهٖ وَرُوْحِهٖ.

As stated by Shaikh Hâjî Imdâdullâh Muhâjir Makkî rahimahullâh. This statement is quoted by Hadrat 'Allâmah Hakîm al-Ummah Maulânâ Ashraf 'Alî Thânwî rahimahullâh in his Malfûzât. Whoever wishes can try this out, gain comfort, take benefit from it, and thereby seek the grace of Allâh Ta'ala in his heart and soul, little by little.

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18. *Condition*: A seeker of reformation wrote: when I engage in the *dhikr* of Allâh Ta'ala, I occasionally feel that there is something inside me that is calling out to Allâh Ta'ala and searching for Him. Occasionally my voice feels some pain as well.

Answer: Congratulations.

19. *Condition*: In the course of engaging in *dhikr*, I remember most of my sins.

Answer: Do not pay any heed to this. Make a proper *taubah* and forget your sins. You and I [all of us] have been created for the *dhikr* and remembrance of Allâh Ta'ala and not for the remembrance of our sins. Repentance and remorse over past sins, and the determination for piety and caution in the future

(while having placed one's trust in Allâh Ta'ala) are sufficient. Resort to firm courage and abandunce of *du'â*.

20. ***Condition*****: While I was repeating "Allâh, Allâh" today, I was overcome by emotion and tears began flowing. After the *dhikr*, I made the *du'â* taught by you: "O Allâh! Keep me far away from the avenues of sins." I immediately experienced tranquillity.**

Answer**:** This is a blessed condition.

21. ***Condition*****: When I used to offer the *awwâbîn salâh* before Ramadân, my heart used to feel satisfied most of the time. However, in Ramadân this worship has become like a routine worship [having no effect].**

Answer**:** Consider this routine to be a bounty as well – that you are imitating the routine of righteous and accepted servants of Allâh Ta'ala. Through the grace of Allâh Ta'ala, this routine will change to one of sincerity.

22. ***Condition*****: I more or less understand the meaning of Qur'ânic verses. When I recite verses which state that in these are signs for people who possess intelligence, I immediately think that because of my constant disobedience and my remaining in the company of ill-mannered people for quite some time, I have lost my intelligence and am therefore not able to understand the sign in this verse. Is it correct or incorrect to have such thoughts? Kindly correct me.**

Answer**:** The filth and rust that your intellect experienced by remaining in the company of ill-mannered people is gradually being embellished by the bounty of purity and glitter. Be grateful to Allâh Ta'ala for this. Had your intellect not been bestowed with this light, then instead of experiencing distaste from the filth of ill-mannered people, you would have remained inclined towards them. To consider such people as ill-

mannered and to recognize that their companionship was the cause of destruction for your intellect is no small gift. Be extremely grateful for this because this very gift is the sign of light in your intellect.

23. ***Condition*****: On seeing this change in me, a friend of mine (who is from Hyderabad Deccan) read this poem of Ghâlib to me:**

چلتا ہوں تھوڑی دُور اک راہرو کے ساتھ

پہچانتا نہیں ہوں ابھی راہبر کو میں

I am walking for a short distance with ***a traveller****, but I* ***can not*** *recognize anyone as a proper guide.*

It seemed that he was mocking me. I immediately responded by saying that the poem is not like that, but like this:

چلتا تھا تھوڑی دُور ہر اِک راہرو کے ساتھ

پہچانتا نہیں تھا کبھی راہبر کو میں

I am walking for a short distance with ***every traveller****, but I* ***could not*** *recognize anyone as a proper guide.*

Answer**:** No matter what prize you are given for this poem of yours, it will be less. Mâshâ' Allâh, congratulations to you. You have done extremely well for such an excellent correction to the poetry of Ghâlib, and that too, on the spur of the moment. Very good. May Allâh bless you.

24. ***Condition*****: I have this final request from Hadrat that if I unknowinglywrote anything that is not worthy of your status then kindly forgive me.**

Answer**:** Remain totally at ease. There is no error in your letter. I am extremely pleased with your general conditions. I make an earnest *du'â* for more progress.

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25. ***Condition*****: My spiritual guide! My condition has become very bad for the past four days. This bad condition is deteriorating day by day. I just cannot control my heart and eyes (from sins). The desire is strong and i am loosing courage also. I have become extremely weak in this conflict. I used to repent but the repentance would break. Now I am not even inclined towards repentance. I perceive a burden in the fulfilment of compulsory duties. Previously when my eyes fell on a young boy or girl, I would automatically lower my gaze. Now my gaze is either not going down or if it does go down, my thoughts remain for a long time in that direction. The sin towards which I have an intense desire is so despicable that I am ashamed to even mention it. There is probably no one who is so despicable and wicked on this entire earth. All I have is your refuge. I cannot be saved without your support and attention. I am thinking a lot about my past sins and my heart is experiencing much delight in thinking of them. I have become so filthy that I am not even worthy of touching the shoes of your pure and blessed feet. It is solely through your kindness and affection that I have been bestowed with the conscience of informing you of my condition. If not, I would have remained a target of self-deception and become totally worthless.**

My dear Hadrat! My master! You are the chief of all the *'ârifîn*. You are the beloved, close and chosen servant of Allâh Ta'ala. I beg of your kindness even if I am not worthy of it. This begging for kindness is from someone who does not deserve it.

یہ آسرا ہے آپ سا کامل ہے مہرباں
گو سچ ہے میں تو ہاں کسی قابل نہیں رہا

This refuge is solely through your complete kindness. The truth of the matter is that I am not worthy of anything. (Hadrat Majdhûb)

***Answer*:** This condition in *sulûk*, viz. a sudden intense desire to commit sins, to be overcome by this desire, and all past filthy thoughts to come back in the mind, is experienced by everyone. You should therefore not perceive any worry nor anxiety whatsoever. Even if you perceive it, consider it to be a source of reward and a source of progress in your rank. Never consider this condition to be harmful to you nor as a sign of rejection [by Allâh Ta'ala]. Take courage and resort to *du'â*. Offer two rak'ats of *s̲alâtul h̲âjah* and when you are in *sajdah*, make an earnest *du'â* for steadfastness, guidance and protection. I also make an earnest *du'â* for you. *Inshâ Allâh*, you will come out of this abyss. Do not let despondency to come close to you. The remorse which you are experiencing over this condition, and the qualities of submission and annihilation that are forming in you are far beyond the pride that one experiences over all those acts of worship and piety, and they are more beloved to Allâh Ta'ala. Express yourself as being extremely filthy, unworthy, wicked and ill-mannered in the court of Allâh Ta'ala, and continue requesting Him for reformation.

The clear manner in which you described your condition has made me very happy. I make an earnest *du'â* for you. The condition which you are experiencing is nothing. Far worse and much filthier conditions are experienced. However, one passes life through striving, courage and *du'â*. You must make this firm determination that no matter how filthy a condition you may be in, if you live, you want to live as the beloved of Allâh Ta'ala. You should also understand the difference between filthy thoughts and a filthy condition. You are experiencing filthy thoughts but you are not in a filthy condition. A filthy condition is when a person turns his filthy thoughts into filthy intentions, and then acts on these filthy intentions. If you do not act on these filthy thoughts, it will be an act of *mujâhadah* (striving) on your part. And Allâh Ta'ala has promised reward and close proximity to Him in leu of *mujâhadah*.

The same person writes another letter:

26. ***Condition*****: After relating my previous conditions to Hadrat, I experienced various fears and whisperings that you will become displeased and angry with me. May my parents be sacrificed for you that despite learning everything about me, you displayed absolute affection towards this filthy person and turned me into a valuable servant. If there was just one act of kindness which you showed to me, I could have mentioned it. But your acts of kindness towards me are so many that I will not be able to pay you back for even a single act of kindness for the rest of my life.**

Answer**:** This state of gratitude is extremely good. The mercy of Allâh turns towards a person who has such good thoughts about his spiritual guide.

27. ***Condition*****: The more I read your lofty guidelines, the more benefit I perceived in my heart. When I read all of them, the condition of my heart changed totally. No signs and traces of those filthy thoughts and whisperings remained.**

Answer**:** All praise is due to Allâh Ta'ala.

28. ***Condition*****: I then offered two rak'ats of *salâtul hâjah* and, as per your instruction, when I fell into prostration, I was involuntarily overtaken by crying. I cried to such an extent that I began hiccoughing.**

Answer**:** Mâshâ' Allâh.

29. ***Condition*****: I continued making the *du'âs* for steadfastness, guidance and protection which Hadrat taught in the Urdu language when I automatically beg an to remember these *du'âs* in Arabic. I continued repeating them but I certainly thought that I am now moving away from your guidelines. The Arabic *du'âs* were:**

أَللّٰهُمَّ اهْدِنِيْ وَسَدِّدْنِيْ أَللّٰهُمَّ وَاقِيَةً كَوَاقِيَةِ الْوَلِيْدِ

In the end, I made the following *du'â* for reformation.

يَا حَيُّ يَا قَيُّوْمُ بِرَحْمَتِكَ أَسْتَغِيْثُ أَصْلِحْ لِيْ شَأْنِيْ كُلَّهُ

***Answer*:** Continue making these *du'âs* because they are the *du'âs* of the Hadîth.

30. *Condition*: I experienced this condition for two days that after every little while my heart will soften and my eyes will become moist. The third day I thought to myself that this instruction of offering *salâtul hâjah* is probably not for everyday and I therefore left it out. My condition changed thereafter. When I offered this salâh on the fourth day, my condition in prostration was not as it was on the first day.

***Answer*:** Do not worry about this at all. Such a condition is a guest from Allâh Ta'ala. When He sends the guest, you will receive him.

31. *Condition*: Now I am thinking that since I left this salâh out on the third day, I am probably acting against the guidelines of Hadrat.

***Answer*:** Offer this salâh daily because this act is within your control, but your condition is not within your control

32. *Condition*: The above-mentioned condition was with regard to crying. But the intense desire of committing sins, which existed for years, has disappeared to such an extent that I am left in utter amazement.

***Answer*:** All praise is due to Allâh Ta'ala. Express gratitude profusely.

33. ***Condition*****: I could not believe this for quite some time because when that very same person to whom I was attracted to came and sat right next to me now, my heart did not even incline towards that person. I still could not believe this. So I hesitantly tried to incline my heart towards that person but I still failed in this regard.**

Answer**:** Do not do that in future. We are commanded to stay far away from even the causes of sin.

34. ***Condition*****: All praise is due to Allâh. I thank Allâh Ta'ala a thousand times that I am still stable on this condition. All this is a result of your affection. It is your bestowal, and your hand of kindness extended itself towards me and made up for years of corruption.**

Answer**:** This is the bounty of Allâh which you receive through your spiritual guide. All praise is due to Allâh Ta'ala.

35. ***Condition*****: As is my norm, I left my house on Sunday morning to come to Hadrat. While sitting on the local train, I was trying to revise your guidelines when I recalled that poem of Ghâlib which, through Hadrat's blessing, I was able to correct and to which you expressed your approval by saying: "May Allâh bless you." I thought to myself that since Hadrat had expressed his approval by saying: "May Allâh bless you", it means that I will most probably be able to write a poem like this in the future. I was still pondering over this when, solely through Hadrat's blessing two lines of poetry formed in my mind. I am writing them to you so that you can correct them:**

ہر آستاں پہ رکھتا تھا اپنی جبینِ شوق

پہچانتا نہیں تھا کبھی اُن کے در کو میں

موتی سمجھ کے ریت جمع کرتا تھا کبھی

پہچانتا نہیں تھا جو لعل و گہر کو میں

I had been placing my forehead of desire on every threshold. But I never recognized their true value. At times I considered them to be pearls but I was actually collecting dust. I could not recognize the rubies and pearls.

***Answer*: **Excellent. Mâshâ' Allâh, these are very balanced lines of poetry. Congratulations.

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36. *Condition*: A student from Bangladesh wrote thus: I intend going to study in India but my condition is such that my heart is always desiring to commit sin and I am attracted towards beautiful women. When I am near them, my heart becomes restless. When I am far from them, I am at ease but I am still overpowered at times.

***Answer*: **If you decide to go to India, study at Mazâhir al-'Ulûm. Live with piety wherever you are and your heart will remain at ease. If not, you will not experience tranquillity in your dreams also.

عشقِ بتاں میں اسعد کرتے ہو فکرِ راحت

دوزخ میں ڈھونڈتے ہو جنت کی خواب گاہیں

O As'ad! Are you worrying about comfort while having love for idols? Are you trying to dream about Paradise while you are in Hell?

A Hadîth of *Bukhârî* states that the belly of Hell will not be filled. It will ask: هل من مزيد "Are there more?" It will continue asking this question until Allâh Ta'ala will place His foot on it, حتى يضع قدمه فيقول قط قط in other words, He will send His special manifestation to it. Only then will its belly be filled. In like

manner, the soul will continue burning with the fire of sins but its belly will never be filled as long as it is not bestowed with the light of piety and special connection with Allâh Ta'ala. You have already experienced that there is no treatment apart from لا تقربوا "do not approach". And every "approach" leads one to "committing the evil act". You should therefore practise on the words: تلك حدود الله فلا تقربوها "These are the limits of Allâh, so do not approach them." The treatment is to be punctual with *dhikr*, remember death and the grave, remain in the company of the righteous, stay far from women, and use courage. If a woman comes near, stay far from her. Offer two rak'ats of *salâtul hâjah* every day, cry profusely, and make *du'â* for reformation of your soul.

37. ***Condition*****: The heart desires that I be blessed with remaining aloof from women all the time, and that I be blessed with an iota of Hadrat's manner of turning to Allâh Ta'ala.**

Answer**:** All thanks are due to Allâh Ta'ala that He enables me to turn to Him solely through His inspiration. I also have a loving temperament, but I safeguard my heart, body and gaze from women. Only then am I able to protect my self. You should also practise on this.

38. ***Condition*****: Another student was finding it extremely difficult to abstain from sins because of the evil environment in which he was living. This caused an intense desire to commit sins. He received the following reply:**

Answer**:** Studying the entire *Dars-e-Nizâmî* is *fard-e-kifâyah* while abstaining from *harâm* is *fard-e-'ayn*. It is therefore compulsory to immediately leave that place where you cannot abstain from a filthy sin like that of the people of Lût . It is surprising that you do not detest consuming stool, and you have a desire for

that place from which stink and excreta emanates! Curse be upon such filthy desires and inclinations.

May Allâh Ta'ala save everyone from such a cursed disease. Tell that student to have mercy on his own self for the sake of Allâh or else people will consider him despicable for the rest of his life. Those involved in this sin become despicable in each other's eyes till the day of Resurrection. It is essential to stay far from young boys with one's eyes, heart and body. It is only by remaining aloof can one abstain from the sin. The moment one approaches the sin, he is bound to commit it. Give him my book, *The ailments of the soul*, to read and he should be particular in *dhikr*.

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39. ***Condition*: There was a *khalîfah* of Hadrat by the name of Hakîm Amîr Ahmad Sâhib *rahimahullâh*. He was also a previous *pîr bhai* of Hadrat. He loved Hadrat a lot and Hadrat also loved him. He wrote to Hadrat saying: "Thinking of you is troubling me a lot."**

***Answer*:**

گر ستاتی ہماری یاد تمہیں

ٹیکسلا سے کراچی تم آتے

Hadrat replied: *"If thinking of me is really troubling you, you would have come to Karachi from Texela."*

40. ***Condition*: I continue imagining that I am having conversations with you.**

***Answer*:** For how long are you going to remain intoxicated in thinking of your beloved?

41. ***Condition*****:** He wrote: "I request your forgiveness for my delay in writing to you."

Answer**:** He replied:

معاف کرتا ہوں ہر خطا تیری

یاد رکھنا مگر عطا میری

"I forgive every wrong of yours, but you must remember this gift [of forgiveness] of mine."

42. ***Condition*****: He wrote: "The winter is in its full youth [it is extremely cold] these days."**

Answer**:** He replied:

آپ کا عشق گر جواں ہوتا

کوچۂ یار میں رواں ہوتا

"If your love was young, you would have departed on the path of your beloved."

43. ***Condition*****: I am therefore offering the *fajr, maghrib* and *'ishâ <u>s</u>alâhs* at home.**

Answer**:** He replied:

یہ علامت ہے تیری پیری کی

گرمیاں کیا ہوئیں جوانی کی

"This is a sign of your old age. What happened to the summers of youth?"

44. ***Condition*****: A student from Bangladesh wrote: "I feel proud and haughty over my knowledge and deeds."**

***Answer*:** Think of your sins and the accounting of deeds on the day of Resurrection. Are you not afraid of your end as our pious of the past feared their end? All knowledge and deeds are useless if they are not accepted [by Allâh Ta'ala]. You still do not have accepted knowledge. I am astonished at your foolishness and immaturity over your pride and haughtiness.

45. *Condition*: I am unable to avoid directing my gaze [at women]. Satan whispers into me saying: "You can look now, but do not look later on."

***Answer*:** It is not a matter of being "unable to avoid" but that you are "not avoiding". This is because you have no courage. Use courage to save yourself from this poisoned arrow. Such gazing is *haram*.

زنا العين النظر *"The adultery of the eyes is looking."* (Bukhârî)

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46. *Condition*: Another student wrote: "I suffered a high fever one week ago. One day after the *maghrib salâh* when I closed my eyes, I imagined 'Izrâ'îl (Alaihis salaam) saying to me: "You have twenty minutes left [to live]. Get ready [to depart from this world]." However, I continued reciting لا اله الا الله *Lâ ilâha illallâh* and لاحول ولاقوة الا بالله *Lâ haula wa lâ quwwata*. I then thought that I should come and meet you. But then I imagined you saying to me: "Do not worry, you still have twenty days."

***Answer*:** Continue engaging in your work [i.e. *dhikr*] and give up imagining such things.

A *khalîfah* from Bangladesh wrote to Hadrat:

47. *Condition*: When anyone does something against the Sunnah, I feel greatly pained and it is difficult for me to tolerate this.

Answer: Restraint and forbearance are essential. If not, this would lead to haughtiness, and there is the fear of one transgressing the limits. Understand this well. You are not a *hâkim* (judge) you are a *khâdim* (servant).

48. *Condition*: I started establishing groups that prohibit evil in different places. All praise is due to Allâh Ta'ala that there is much benefit in this.

Answer: Prohibiting evil alone is not sufficient. As long as love and a special relationship (*ta'alluq*) with Allâh Ta'ala is not established, it is difficult to give up evil. All praise is due to Allâh Ta'ala [over your successes] and may Allâh Ta'ala bless you [in this effort].

The most beloved *murîd* and most senior *khalîfah* of Hadrat in Bangladesh, who is also a Shaikh-ul-Hadîth, Hadrat Maulânâ 'Abdul Matîn Sâhib, writes:

49. *Condition*: At the lofty threshold of Mujaddid-e-Kâmil, Ghauth-e-A'zam, Imâm as-Siddîqîn, the chief of the *auliyâ'* of the *ummah* of Muhammad (Sallellaho alaihe wasallam), the 'Ârif-e-Kâmil, my spiritual guide and master, *dâmat barakâtuhum.*

As-salâmu 'alaykum wa rahmatullâhi wa barakâtuh

After offering the *masnûn salâm* and greetings, Hadratjî! My beloved and my pure guide. May Allâh Ta'ala shower you with countless mercies. All praise is due to Allâh, all praise is due to Allâh that through your blessings, I continue experiencing your special bounty and blessings in my self.

O beloved! It is with extreme pain that I think of you and continually say: "Ah! Ah!" My beloved, my *murshid*, my both worlds, my *dîn* and *îmân*. I take an oath by Allâh that I become restless for you. I take an oath by Allâh, my beloved, I take an oath by Allâh, I consider looking at you just once to be more valuable than thousands and thousands of Paradises. I take an oath by Allâh, O beloved, the dust of your feet is more valuable than thousands and thousands of suns and moons - by Allâh, by Allâh - the dust too cannot fulfil that price.

I take an oath by Allâh, the All-Powerful and Almighty, my life recognizes you solely as a manifestation of the truth. At times I find myself immersed in witnessing the light and manifestation of your pure soul. My beloved, my master, my life, my father! After Allâh Ta'ala, the Messenger of Allâh (Sallellaho alaihe wasallam), and the Companions (Radhiallaho anhum) of Rasulullah (Sallellaho alaihe wasallam), you are the most beloved and most honoured in my sight. By Allâh, in my sight, you are better and more honourable than all the past and present *auliyâ'* of Allâh Ta'ala. This is not just my assumption, but assumption that is closest to conviction. What can I say! Hadrat, you alone are Bâyazîd, you alone are Junayd, you alone are Shiblî, you alone are the senior shaikh Jîlânî. Hadrat! You are my shaikh. I consider it my duty to expound the condition of my heart to you. I consider your one life to be equal to thousands of lives of Tabrezî, thousands of lives of Rûmî, thousands and thousands of lives of Bâyazîd, Junayd, Shiblî and Jîlânî. By Allâh, by Allâh, I always experience the fragrance of prophet-hood in you. Hadrat, my father! What can I say? Allâh Ta'ala is witness to this fact that I always find you a perfect example of the lofty character of Rasulullah (Sallellaho alaihe wasallam). I have never seen this example anywhere else despite the fact that I had the opportunity of meeting many seniors, and hearing about and studying their conditions in detail. I consider them to be very great, extremely great. Ah! But O beloved! Allâh, Allâh! What can I say? Your status is

something else. Your unique status is forcefully manifested even from your speech. The conditions and positions of the *auliyâ* which you explain [to us] are just a few drops from the forceful waves of your shore-less oceans. My master! Whatever I am saying is emanating from my heart. I am saying it with conviction and certainty. By the grace of Allâh Ta'ala and the blessing of my *murshid*, I am saying all this in the light of the Qur'ân and Sunnah. By Allâh! After studying the Qur'ân and Hadîth, after studying the character and life of Rasulullah (Sallellaho alaihe wasallam), I was at a loss as to where could there be a person who totally follows such a perfect human being [like Rasulullah (Sallellaho alaihe wasallam)]? O beloved! It is in you…Allâh Ta'ala showed me that perfect example.

In short, all praise is due to Allâh, all praise is due to Allâh, that it is in your life which has all great attributes, that we saw the correct direction for the pure Sharî'ah and the life of Muhammad (Sallellaho alaihe wasallam). My master! My master! My master! My master! جزاك الله May Allâh reward you… جزاك الله may Allâh reward you…

جَزَاكُمُ اللهُ تَعَالٰى وَبَارَكَ اللهُ فِيْ حَيٰوتِكُمْ بَرَكَةً مُحَيِّرَةً وَفَائِقَةً وَمُسَلَّمَةً وَفَارِقَةً مَعَ الصِّحَّةِ وَالسَّلَامَةِ وَالْعَافِيَةِ

Glory be to Allâh. Hadrat, glory be to Allâh! You alone are the manifestation of truth. My mere thinking about every nook and corner [of your room] intoxicates and illuminates my heart and soul.

My master! I am extremely thirsty…I am dying out of severe thirst…give me…give me, give me for the sake of Allâh. I am holding a cup that is wider than the seven heavens and extending it at your door and begging you.

Muhammad Abdul Matîn, may Allâh forgive him
Attendant of Hadrat
20 Dhû al-Hijjah 1417 A.H. /28 April 1997

***Answer*:** My respected and honourable Janâb Abdul Matîn, may your ranks increase.

As-salâmu 'alaykum wa rahmatullâhi wa barakâtuh

I received your beloved letter. May Allâh Ta'ala continue bestowing additional, ever-increasing and blessed favours upon me through the blessings of the good thoughts and love of sincere beloveds like you. Âmîn. May He make these good thoughts and love means of salvation and forgiveness for both sides. Âmîn. You must make *du'â* and also ask your associates to make *du'â* that Allâh Ta'ala, through His mercy, blesses me with the age of 120 with good health, steadfastness on piety, the ability to spread and propagate a yearning for His love, the honour of acceptance, the companionship of true friends together with well-being for family and associates. Âmîn. That He blesses every exclamation and cry of pain of mine – whether it be in prose or poetry – with the honour of benefit and steadfastness for ever and till the existence of the Muslim *ummah*. Âmîn. That He safeguards – solely out of His mercy and without us being eligible for this - even a single cry of mine from being wasted because of our ill deeds. Âmîn. And that He favours it with the honour of acceptance. Âmîn. That He enables me to travel throughout the world in the companionship of my special friends for the sole purpose of spreading and propagating a yearning for His love. Âmîn. That He blesses my children, progeny and associates to undertake major tasks for Islam. That He makes all our good deeds an eternal charity (*sadaqah-e-jâriyah*). Âmîn.

My health remains weak. Ask of Allâh's mercy for hundreds and thousands of strong bodies for this one weak body of mine. Also make *du'â* that He honours us with the ability to give all our lives [for His sake], that He enables us to give every moment of our life for our True Beloved, and that not a single moment is occupied in His disobedience. I am sending you a collection of poems titled "*Faydân-e-Muhabbat*" as a gift.

Was salâm
Muhammad Akhtar, may Allâh pardon him.
26 Dhul Hijjah 1417 A.H.

50. ***Condition*****: To Qutb-e-'Âlam, Gauth-e-A'zam, Mujaddid-e-Millat, Zubdah as-Salaf, Sultân al-'Ârifîn, Hadrat Shâh Aqdas, my master and spiritual guide,** ***dâmat barakâtuhum*****.**

As-salâmu 'alaykum wa rahmatullâhi wa barakâtuh

After offering the ***masnûn salâm*** **and greetings, all praise is due to Allâh Ta'ala that I am inspired to make earnest** ***du'âs*** **for you on a daily basis.**

Hadrat! Your special conditions encompassed me for about one or two weeks after your departure from Dakka. I perceived and experienced a strange resemblance to your tone, force of speech, expressions, and conveying of different themes. The addressees remained quite delighted and contented. The more this condition overcame me, the more delighted and restless I became in your remembrance. My soul remained in search for you and saw manifestations of light in every thing. This condition then disappeared all of a sudden and returned after a week. It would then disappear again and return after a few days or after a week or two. In the meantime, I continued seeking forgiveness and repenting. If I perceived any shortcoming, I repentd for it. This is happening repeatedly and I am experiencing severe grief because of this. At times, I am so severely affected by this that I fall ill and lie down on my bed. It is torture to bear this separation. Hadrat! What is the reason for this? And how can I repent for it? Does it mean that I have not acquired ***nisbat*** **as yet? Is presence not necessary for** ***nisbat*****?**

When I experienced this condition for several years, I was also blessed with special attachment (***ma'îyyat-e-khâssah*****) and intense presence on numerous occasions. However, on this occasion I did not experience this special attachment and presence. I am making a special** ***du'â*** **daily for** ***nisbat-e-***

ittihâdîyyah **(total affinity),** ***ma'îyyat*** **(togetherness), presence and pain. Is it inappropriate to make such a** ***du'â*****?**

Hadrat! Have mercy on me for the sake of Allâh Ta'ala. I am helpless, I am weak. All praise is due to Allâh Ta'ala, that through your blessings I am apparently inspired to abstain from all sins. I said "apparently" because I consider myself to be engrossed in thousands of faults and sins in every moment. My very existence is disobedience. I err in my dealings with the creation of Allâh and in my verbal expressions, and sometimes I am overtaken by conceit and pride. In such instances, I occupy myself in repentance, seeking forgiveness, and compensation.

On one occasion, I stopped a few students on the road for some work. It was extremely hot at that time. Later on I thought to myself that they had to suffer discomfort because of me. On going to the madrasah, I asked all of them for forgiveness. These are students of ***nahw mîr*** **(name of an Arabic grammar book) and they study under me as well.**

On one occasion I went to a sweet shop. A young worker at the shop spoke to me in a harsh tone. I also replied in a harsh tone by saying: "If you want to remain sitting in this shop, put an end to your harshness. If not, go and sit at home." When I left the shop, my heart was in turmoil. I went back and tried to make up with him. I also gave him five takkas (Bangladeshi currency) as a gift. No sooner I returned from there, I experienced showers of your knowledge and understanding. There are many other incidents of this nature.

Answer**:** In the name of Allâh.

My respected Maulânâ 'Abdul Matîn Sâhib, may Allâh enable you to do more good.
As-salâmu 'alaykum wa rahmatullâhi wa barakâtuh

My heart is pleased by your conditions. Withdrawal and expansion (*qabd* and *bast*) are both necessary. If not, when there is only *bast*, a person experiences conceit and pride. A person should express gratitude when he experiences *bast*. And when

he is overtaken by *qabd*, he should gain proximity to Allâh Ta'ala through crying out, lamenting, and excessive seeking of forgiveness. There has to be a time for this and a time for that.

ساعة كذا وساعة كذا

51. ***Condition*: Hadrat! What is the difference between *kînah* (malice) and *hasad* (Jealousy)? Likewise, what is the difference between *hirs* (greed) and *tama'* (avariciousness)?**

***Answer*:** When there is malice, person experiences heaviness in his heart with regard to the person who is enjoying a particular bounty. On the other hand, when there is jealousy, the desire that the bounty be removed continues increasing. As for greed, it is applied to both good and evil. For example, [the Qur'ân states with regard to Rasulullah (Sallellaho alaihe wasallam)]: حريص عليكم أى حريص على إيمانكم وصلاح شأنكم (that he is extremely "greedy" that you bring îmân and that your affairs are set right). On the other hand, "avariciousness" is applied more to evil. For example, فَيَطْمَعَ الَّذِىْ فِىْ قَلْبِهٖ مَرَضٌ (the person in whose heart is an illness will be avaricious).

52. ***Condition*: When a person doubts whether he is overcome by conceit, pride or ostentation, is he really overcome by conceit, pride or ostentation or is it merely a whispering [of these ailments]? How can I identify this with certainty?**

***Answer*:** The difference between whisperings of pride, etc. and the actual ailment itself is that it is essential for the heart to feel pain over the whisperings of conceit, pride or ostentation. On the other hand, the person who is really conceited, proud or ostentatious, he does not perceive any pain over his conceit, pride or ostentation. And the cause of this [lack of feeling any pain] is negligence of the heart.

53. ***Condition*: Hadrat! I am in extreme need of your consideration and attention (*tawajjuh*). Hadrat! Direct your attention towards me for the sake of Allâh. I am in need of a lot of attention for the sake of Allâh.**

***Answer*:** I am making *du'â* with all my heart. You make *du'â* for my health and blessing in my age. I am experiencing weakness.

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54. ***Condition*: I pray to Allâh Ta'ala that Hadrat is feeling well. I was pleased to learn that Hadrat is not experiencing too much of weakness in fulfilling his tasks. May Allâh Ta'ala enable Hadrat to shadow us for a long time with good health and well-being. Âmîn.**

***Answer*:** May Allâh Ta'ala honour your *du'âs* in my favour with acceptance. Âmîn.

55. ***Condition*: At present I am presenting a mental confusion with the intention of obtaining a treatment for it. By the blessings of Hadrat's *du'âs*, Allâh Ta'ala wakes me up for *sehrî* and *tahajjud*. Hadrat Thânwî's *rahimahullâh* book, *Shauq-e-Watan*, states that on thinking of one's past sins, one should cry profusely and seek forgiveness. However, a *khalîfah* of Hadrat Thânwî *rahimahullâh*, Hadrat Doctor Abdul Hayy Sâhib *rahimahullâh* says that when a person has repented in the proper manner, Allâh Ta'ala wipes out the past sins. Now if you remember your past sins, it would mean that Allâh Ta'ala wiped out your past sins out of His kindness but by your remembering them, you are trying to bring those sins alive again. This entails ingratitude to Allâh Ta'ala. You should abstain from this. After experiencing this confusion, I searched for guidance in Hadrat's books but did not find anything explicit in this regard. I therefore wrote this letter asking Hadrat to remove this doubt so that I may practise on what you say in the future.**

I am reading Hadrat's book, *Mawâ'iz Dard-e-Muhabbat,* to my associates on Fridays. I am extremely weak. I request your *du'â* that Allâh Ta'ala includes me among His perfect servants through His perfect mercy.

***Answer*:** On some nights, Hadrat Hâjî Imdâdullâh *rahimahullâh* used to read the following from after the *'ishâ salâh* till the *fajr salâh* with such emotion that the kidneys of those listening used to burst. What condition Hadrat must have been experiencing at that time? (As stated by Hakîm al-Ummah Thânwî *rahimahullâh*):

يَا مَنْ رَآنِيْ عَلَى الْخَطَايَا فَلَمْ يَفْضَحْنِيْ

"O the One who saw me committing sins but did not disgrace me."

وَلَا تُعَذِّبْنِيْ فَإِنَّكَ عَلَيَّ قَادِرٌ

"Do not punish me for You certainly have all power over me."

رَبَّنَا ظَلَمْنَا أَنْفُسَنَا...

"O our Sustainer! We have wronged ourselves…"

We learn from this that it is sufficient to be vaguely conscious of our sins. Our spiritual guide, Shâh Abdul Ghanî Saheb *rahimahullâh* also used to engage in *istighfâr* at the time of *tahajjud* with great humility and crying.

The noun sentence وَبِالْأَسْحَارِهُمْ يَسْتَغْفِرُوْنَ (and at the time of dawn, they seek forgiveness) demonstrates continuity and supports the practice of the *ahlullâh* (the beloveds of Allâh) of seeking forgiveness in the last part of the night.

From what I understood from the books of various elders, it seems that Hadrat Doctor 'Ârifî *rahimahullâh* is saying that thinking of each and every sin at the time of seeking forgiveness is a barrier. Despite being overcome by the hope of forgiveness, the texts and actions of the *mashâ'ikh* are sufficient guides for the validity of continual crying and *istighfâr*. I make *du'â* with all my heart for you.

A letter from an *'âlim* of Barbados

56. ***Condition*****: All praise is due to Allâh that through the *du'âs* of Hadratwâlâ, I am well and hope for the well-being of Hadratwâlâ.**

I was aligned to my teacher and guide, Hadrat Aqdas Sayyid Maulânâ Abrâr Ahmad Sâhib. I had made *istikhârah* during my student days, conveyed my internal satisfaction to him, and requested pledging allegiance to him. Hadrat *rahimahullâh* asked me to remain behind in the *majlis* after the *'asr salâh.*

Hadrat! I am a sinner, my soul is sick, and I am in extreme need of reformation. I am also concerned about my reformation. After the demise of my Hadrat *rahimahullâh*, I consider you to be my reformer, guide and well-wisher, and make a humble request that you accept my allegiance (*bay'ah*) and undertake my reformation as you feel appropriate.

Answer**:** I have accepted your pledge of allegiance through this letter. This is the Sunnah of the *bay'at-e-'Uthmânî*. The page outlining what you should do is attached to this letter. Practise on its guidelines. If we meet, I will accept your physical pledge of allegiance – if Allâh Ta'ala wills. If you have time, you should accompany Maulânâ Âsif to South Africa.

Continue with the recitation of one *pârâ* of the Qur'ân and one *manzil* of Munâjât. Safeguarding the eyes and heart is essential.

The son [who is a master in Arabic and a professor of English] of a famous *'âlim* of the sub-continent writes his first letter after pledging allegiance.

57. ***Condition*****: I pray to Allâh that you are well. I was always inclined towards Hadrat. However, after pledging my**

allegiance to you, I am always thinking of Hadrat and rarely does any time pass when I do not picture you. I pray to Allâh that this relationship and love are means of my happiness in both the worlds.

Answer**:** This is a very blessed condition. This love for one's spiritual guide is the key to all lofty positions.

58. *Condition*: Strangely, I saw you with my father *rahimahullâh* in a dream a few days ago. I do not remember the details, but it is clear that you were with my father *rahimahullâh*. I interpret this dream as follows: this good fortune of pledging allegiance to you is a source of blessing for me and that my father *rahimahullâh* is also pleased with this relationship.

Answer**:** This is an excellent interpretation. If I were to provide an interpretation to this dream, I would have given exactly the same interpretation.

59. *Condition*: The second time I saw you alone in my dream. You were conducting an assembly (*majlis*) and repeatedly saying: "Wipe out your personal ego." My eyes then opened.

عجیب شئے ہے محبت بھری نگاہِ ادیب

کہ ایک دن ہی میں دنیا بدل گئی اپنی

"The eyes that are filled with love are most astonishing in the sense that my entire world changed in a single day."

Answer**:** This dream is the essence of the *tarîq* (the path to Allâh Ta'ala). Your respected father *rahimahullâh* was given the same instruction at the *khânqâh* of Thânâ Bhawan.

60. *Condition*: On several occasions I desired phoning you so that I could hear your voice. However, I stopped myself from doing this because I felt that Hadrat will be disturbed and I felt it disrespectful to call Hadrat to the phone.

Answer: The best time to phone me is at 10:00pm according to Pakistani time.

61. *Condition*: My morning practices, as per your instruction, are as follows: engaging in *dhikr* after the *fajr salâh* in an audible voice. For the first few days I engaged in 300 *dhikrs* with full concentration. I then perceived some anxiety and therefore reduced this to 200. But I did not reduce it to less than 100. At times, my heart is inclined towards more than 300 but in accordance with your instruction I do not do this.

Answer: One hundred is also sufficient. When you feel the urge to do more, you may increase it to 300-500. More than this could result in dryness in one's temperament (*khushkî*) and the Sharî'ah demands a balance in one's temperament.

62. *Condition*: I engage in *durûd* and *istighfâr* most of the time during the day. The masjid is quite far from my house but I am particular in offering my *'asr, maghrib* and *'ishâ salâhs* with congregation. As per your instruction, after the *'ishâ salâh* but before the *witr salâh*, I offer the normal *Sunnah salâh* and then offer two rak'ats with the intention of *tahajjud* and *salâtut taubah*. As per your instruction, after the morning *dhikr*, I practise on the guidelines from the book *"Ma'mulât Subh wa Shâm"* which you had given to me.

Answer: I am pleased with all your practices. "O Allâh! Enable him to do more and bless him therein."

63. *Condition*: When I am engaged in dhikr and the guidelines in "Ma'mulât Subh wa Shâm", I unknowingly picture you and your image appears before my mind. I do not knowingly try to remove this picture and image of yours.

Answer: It is the teaching of our elders that such images should not be brought knowingly nor removed knowingly. It generally happens that one unknowingly thinks about one's beloved.

64. ***Condition*****: I have been conducting *tafsîr* lessons in a local masjid for the last twenty years on Tuesdays after the *'ishâ salâh*. I conduct this lesson in English. All praise is due to Allâh that those who are present listen very attentively. I generally study the following Urdu commentaries: the *Bayân al-Qur'ân* of Hadrat Maulânâ Ashraf 'Alî Thânwî *rahimahullâh*, the *tafâsîr* of Maulânâ Abdul Mâjid Daryâbâdî, Maulânâ Amîn Ahsan Islâhî, and occasionally, the *tafsîr* of Muftî Shafî' *rahimahullâh*. From the Arabic commentaries, I generally study those of Tabarî *rahimahullâh* and Ibn Kathîr *rahimahullâh*. I consult *Rûhul Ma'ânî* occasionally. What is Hadrat's recommendation in this regard? After the *witr salâh* and before conducting this lesson, I make *du'â* to Allâh Ta'ala to bless me with sincerity and safeguard me against conceit and self-ego.**

Answer**:** It will be appropriate to confine yourself to just three *tafâsîr*: *Bayân al-Qur'ân, Tafsîr-e-'Uthmânî* and *Ma'âriful Qur'ân.* The *Tafsîr Mûdihul Qur'ân* of Shâh 'Abdul Qâdir *rahimahullâh* is also beneficial. From among the Arabic commentaries, *Rûhul Ma'ânî* of 'Allâmah Âlûsî *rahimahullâh* is sufficient. The commentary of Ibn Kathîr *rahimahullâh* is also beneficial.

65. ***Condition*****: All praise is due to Allâh Ta'ala that I find many opportunities to deliver talks and write articles. I specifically receive many requests to deliver talks. At times the thought passes my mind that I said something in my talk in a manner that no one else explained it as such. Whenever such a thought crosses my mind, I perceive some conceit. I immediately praise Allâh Ta'ala and seek His forgiveness. Apart from this, I have made it a practice that before delivering a talk, I offer two rak'ats of salâh and make *du'â* for sincerity of intention. I also make this *du'â*:**

أَللّٰهُمَّ ذَلِّلْنِيْ فِيْ عَيْنِيْ وَعَظِّمْنِيْ فِيْ أَعْيُنِ النَّاسِ، أَللّٰهُمَّ اجْعَلْنِيْ صَغِيْرًا فِيْ عَيْنِيْ وَكَبِيْرًا فِيْ أَعْيُنِ النَّاسِ

I then deliver the talk and make *du'â* that Allâh Ta'ala makes this talk beneficial for myself and those who were present. Is this procedure correct? Or do you advise something else whereby I could distance myself from self-importance and self-conceit? All praise is due to Allâh that my heart does not desire to sit in any prominent place when delivering the talk. I request <u>H</u>a<u>d</u>rat's guidance.

***Answer*:** This procedure is sufficient. However, you may read the following line of poetry of your father for additional blessings:

ہم ایسے رہے کہ ویسے رہے
وہاں دیکھنا ہے کہ کیسے رہے

"We lived like this and like that. It is only there [in the Hereafter] that we will come to know exactly how we lived."

This poem is an elixir for the treatment of conceit and pride.

66. *Condition*: My employment is such that I have to meet all types of people. I also have to meet strange women. Previously I did not shift my gaze from the women's faces, but now that I have pledged allegiance to you, I make it a point that if a strange woman comes in front of me, then after seeing her for the first time, I do not look at her again. I experience great internal tranquillity by adopting this measure. Do you have any additional guidelines in this regard?

***Answer*:** At times, the soul steals an unperceived enjoyment even with the first glance. You should therefore add this *du'â*: "O Allâh! Also forgive the stolen and unperceived enjoyment of our souls from the first glance."

67. *Condition*: I have to go to the Islamic Studies Centre at Oxford University in England for about eight months in order to deliver lectures on the Qur'ân and Islamic jurisprudence.

This is the same centre whose administrative head was Hadrat Maulânâ 'Alî Mia (Maulânâ Abûl Hasan Nadwî) *rahimahullâh*.

***Answer*:** Congratulations to you. May Allâh Ta'ala accept this from you. Âmîn. And may He bless all of us with the inspiration to serve Islam in the best ways possible. Âmîn.

68. *Condition*: I did not intend writing such a lengthy letter. I constantly thought that I may waste Hadrat's time with my personal issues. At the same time, my heart felt that I should present all my conditions to Hadrat. Kindly excuse this lengthy letter of mine.

***Answer*:** My heart was overjoyed by your lengthy letter. The long locks [of hair] of one's beloved brings joy to the lover.

69. *Condition*: I am experiencing a great difficulty: that the cost of replying to my letter should not burden Hadrat. It seems that an easy way out will be to send an amount of money to Hadrat which could be used for postage costs. I need your guidance in this regard. A self-addressed envelope is included with this letter.

***Answer*:** You should not worry about this in the least. The expense of replying to you will be my beloved expense.

70. *Condition*: I seek your permission to offer a gift for Hadrat's *khânqâh*. This is solely an urge from my heart, and all praise is due to Allâh there is no burden on my soul in doing this.

***Answer*:** You have my most pleasurable permission.

71. *Condition*: I am thinking of taking out some time to spend a few days in Hadrat's *khânqâh* so that I may benefit from the company of Hadrat. Was salâm.

***Answer*: This is a most beneficial, most excellent, and most wonderful idea.**

72. *Condition*: I constantly study Hadrat's *mawa'iz* (admonitions and words of advice) and find a solution to my spiritual ailments and issues from them.

***Answer*:** All praise is due to Allâh.

A student who was involved in evil deeds sees Rasulullah (Sallellaho alaihe wasallam) in a dream and is ordered that if he desires reformation, he should establish a relationship with Maulânâ Hakîm Muhammad Akhtar Sâhib. If he does not establish a relationship with him, his reformation cannot be realized.

73. *Condition*: Hadrat! All praise is due to Allâh that I have achieved total cure from evil glances and homosexuality. Hadrat! Ever since I received your letter and practised on its guidelines, I cast an evil glance only once and, in accordance with your instruction, offered eight rak'ats of *nafl salâh* and gave twenty rupees in charity. The blessing of this is that I have not cast an evil glance even once. All praise is due to Allâh. By practising on your instructions, I have been blessed with total repentance from homosexuality.

***Answer*:** All praise is due to Allâh Ta'ala. May Allâh Ta'ala bless you with steadfastness. However, you should always be on your guard against your soul. Do not become heedless for even a single moment. Always remain far from young boys with your eyes, your external and internal self just as the vast distance that exists between east and west. If you give your soul the slightest leeway, this illness will return. Remain constant on the *dhikr* of Allâh and other guidelines which I gave you.

74. ***Condition*****: Hadrat! I now require a treatment for the following ailments. Hadrat! I am filled with conceit and pride. I sought a treatment for this from a book and practised on its guidelines. The treatment was that after every salâh, I should straighten the shoes of all those who come to the masjid, and I should clean the toilets of the masjid. I have been doing this for the last one year but have found no benefit in this. Instead, I think to my self that I am very humble and not worthy of doing this. Sometimes people even praise me by saying that I am very pious and humble because I straighten their shoes. This causes my soul to become like a Pharaoh and I become bloated with pride.**

Answer**:** When you have physical ailments, do you treat yourself by consulting books or by consulting a doctor? And for spiritual ailments you are resorting to self-treatments? What is the reason for having a shaikh? A person gains benefit by informing the shaikh and then practising on his advice. This is the norm of Allâh. The treatment for conceit and pride then becomes a burden day by day.

75. ***Condition*****: I do not go personally to a shoemaker to repair my shoes. Instead, I send a child so that people may not say that I am insisting on wearing my old shoes and not purchasing a new pair.**

Answer**:** You should do this yourself. Don't ever delegate this task to someone else. Wear simple clothes and shoes. You should occasionally go to purchase flour and vegetables for the house and let people see you doing all this.

76. ***Condition*****: When any elder gives me some good advice, [then instead of accepting his advice] I reply with harsh words to him and think to my self that who is he to come and advise me?**

Answer**:** This is a sign of pride. The essence of pride is to reject the truth and to consider others as insignificant. When anyone

reprimands you, listen to him silently and think to yourself that whatever wrong he is saying to me, I am far worse than that. If my major wrongs were to be exposed, then people would stone me. All thanks to Allâh that He concealed my faults.

77. ***Condition*****: If I learn that a certain person does not consider me to be pious and good, I develop an extreme dislike for him in my heart, and I also start backbiting and talking ill of him.**

Answer**:** You should think about your own actions that they are such that if people were to learn of them, they will not even sit near you. It is solely Allâh's quality of concealing ills that He concealed your shortcomings. If not, let alone one person, all the people would have spat on you. You should talk good of those who talk evil about you and be the first to greet them.

78. ***Condition*****: I leave home well-dressed and conceal my beard from the people for fear that they will say that this is a bearded person.**

Answer**:** It seems that you do not consider a beard to be good. Repent for this. It is obligatory to have a beard that is one fist in length and it is from among the salient features of Islam. You should display your beard and thank Allâh Ta'ala for enabling you to have this great bounty.

79. ***Condition*****: Hadrat! The thought crosses my mind that people should respect me, praise me, and laud my piety.**

Answer**:** This is known as *hubb-e-jâh* – the love for name and fame. You should think thus: neither am I to remain forever nor those who praise me. It is foolish to hope for something that is so fruitless and which causes the displeasure of Allâh Ta'ala.

80. ***Condition*****: Hadrat! These are a few signs of my pride. Kindly provide me with such rational and practical treatments whereby pride and the love for name and fame will come out of me, and I become conscious of my submissiveness and insignificance all the time.**

Answer: The treatment has been provided above. May Allâh Ta'ala bless you with total benefit and reform all of us.

A letter from an *'âlim* in Bangladesh. He established an organization by the name of *Ihyâ-e-Dîn* (the revival of religion), became its chairman, and wanted to do some work. Hadrat warned him of the traps of the soul.

81. *Condition*: My master! Every visit of yours was a source of mercy for me. I am not in the habit of endeavours. I do not remember taking a step forward through my own will and intention. However, I witnessed this several times that the companionship of my Hadrat has been an elixir for me in the path of purification of the soul. Hadrat's companionship creates a dislike and abhorrence for sins. The constant companionship of Hadrat creates a great clarity in the heart which I clearly perceive and which the heart clearly experiences. I experience an increase in blessings and fulfilment in my knowledge. For a long period after Hadrat's departure I perceive the desire to fulfil acts of worship, the enthusiasm for the *dhikr* of Allâh, a burning love for Allâh Ta'ala and His Messenger ρ, fear of Allâh, remembrance of the Hereafter, and religious sentiments.

However, the greater the distance and the period of separation [from you], the greater the shortcomings I experience, then loss, then deprivation, and I am then surrounded by various destructive acts. And these continue surrounding me. Where there was abhorrence for disobedience, there is now enjoyment from disobedience. First there is an inclination, then an approach towards disobedience, and then actually committing the act of disobedience. Then there is no end to this destruction.

Answer: The reason for this is your very own lack of attention to *dhikr*, *fikr* (pondering and reflecting) and the *ma'mûlât* (daily

practices). Practise on the *ma'mûlât* outlined in the book *Irshâd as-Sâlikîn* even if it be half or one third of them. Distance from one's shaikh is not harmful to the person who is particular with his *ma'mûlât*.

It is essential to practise on the *ma'mûlât* of purification and reformation of the soul that are written in *Irshâd as-Sâlikîn*. You should also be particular in remaining far from the causes of disobedience.

82. *Condition*: My master, my beloved! The most beloved of all the beloveds, and the most honourable of all those who are honoured! I have experienced this always and on every occasion. In the presence of such conditions, you repeatedly brought my attention to the fact that I should make a firm resolution to keep far from acts of disobedience and remain aloof from the causes of disobedience. My master! Every time I read these words of yours, my eyes remain glued to the sky and it is as if my blood has stopped flowing because I find no courage within my self to utilize my own resolve.

***Answer*:** You have the power of utilizing your powers, but you are proving your cowardice and unworthiness when you choose to run and escape from imposing upon your soul.

83. *Condition*: My previous life is before me and I remember the highs and lows of my life. From this I gauge that I have no alternative to the favour of Allâh, and the *du'âs* and attention (*tawajjuh*) of the *Ahlullâh*. If I were to die in this condition, my abode can be nothing but the Hell-fire. Even when I engage in the *munâjât*, I am unable to say anything – I remain seated silently with my hands raised. Occasionally, I read this poem of Hadrat like a thief without any voice:

ہم بتاتے کسے اپنی مجبوریاں

رہ گئے جانبِ آسماں دیکھ کر

"To whom can we express our constraints? We are left staring at the sky."

Answer: These are not your constraints. These are ruses and stratagems for the *harâm* enjoyment of your soul – the consequences of which are dangerous. If only you could come to your senses quickly.

84. *Condition*: I make abundant *du'âs* for Hadrat – after offering *salâtul hâjah* and at other times as well. At times I recite the Qur'ân or offer optional salâh and send the rewards to Hadrat.

Answer: **جزاکم الله تعالی خیر الجزاء** May Allâh reward you with the best of rewards. Make a lot of *du'â* for my health. Also request family members and associates to make *du'â*. I am becoming weaker day by day. I request special *du'âs*.

85. *Condition*: My master! Some *'ulamâ'* are constantly trying to put me forward to try and revive the Sunnah in the homes and masjids. The conditions in our country are most frightening. (He then wrote some details. The gist of which is this:) there is a severe need for organized work against the organized groups of falsehood. There are some deviated sects which are making disparaging remarks against our elders. Hearing such statements makes me extremely angry.

Answer: Did you ever become angry at those who make audacious statements against Allâh Ta'ala?

86. *Condition*: I received a voluminous book (in the Bangladeshi language) in which our elders are labelled as hypocrites, apostates, unbelievers and various other harsh words. There is an extreme fear of the *ummah* going astray.

Answer: Such books are also found here [in Pakistan]. But what duty of your own reformation have you fulfilled that the sorrow of the *ummah* is eating you up?! If you were sincere in

this sorrow of yours, you would have first worried about your own reformation. The reformation of the *ummah* cannot be realized by that person who, instead of using his own powers for his own reformation, reads or writes this:

ہم بتاتے کسے اپنی مجبوریاں

"To whom can we express our constraints?"

A person first becomes *sâlih* (righteous) and then he becomes a *muslih* (reformer). If not, he is overcome by love for name and fame.

87. *Condition*: Apart from this, there is a deluge of acts of polytheism, unbelief, apostasy and innovations. I pondered over these conditions and thought about repulsing these attacks. I have concluded that it is extremely difficult to repulse them because their forces are very strong and organized. I have therefore compiled a few balanced principles and objectives. If you permit me, I will get a few friends and commence with this task. The name of the organization, its principles and objectives are as follows:

***Name of organization*:** *Ihyâ Dîn wa Sunnat* (the revival of religion and the Sunnah), or *Ta'mîr-e-Millat* (the structuring of Muslim society), or *Tahrîk 'Izzat-e-Dîn* (movement for the honour of religion), or *Tahrîk Fath Mubîn* (movement for absolute victory), or *Tahrîk 'Izzat-e-Khudâ aur Rasûl* (movement for the honour of Allâh and the Messenger), or *Tahrîk 'Izzat-e-Tauhîd* (movement for the honour of *tauhîd*), or *Tahrîk Da'wat-e-Rasulullah (Sallellaho alaihe wasallam)* (movement for the call of the Messenger of Allâh (Sallellaho alaihe wasallam), or *Tahrîk Sunnat-e-Rasûl* (movement for the Sunnah of the Messenger), or *Tahrîk Uswa-e-Rasul (Sallellaho alaihe wasallam)* (movement for the perfect example of the Messenger).

Objectives: To elevate the honour of the religion of Allâh and the Messenger ρ. To convey the call and demands of *tauhîd* to the hearts of the Muslims. To revive the Sunnah of the

Messenger ρ. To elevate the rank of the *Ahlullâh* (beloveds of Allâh) and our elders. To acquire the pleasure of Allâh.

Note: We will remain aloof from politics because I have experienced, witnessed, and history also proves, that no matter what politics can give, it cannot provide religion to the *ummah*.

Answer: These are the same old germs that are lying in your blood for quite some time. You should worry about your own reformation, and go to Hardoi and learn the *Da'watul Haqq* and *Siyânatul Muslimîn* of Hadrat Thânwî *rahimahullâh*.

The outward beauty of these objectives is covering the internal ugliness of your love for name and fame. This movement is also the result of that unperceived waste-matter of those political germs which you have not been able to identify. Such germs are seen by a spiritual guide. Whatever you have written in these last few pages is a sign that you are once again attacked by the illness of love for name and fame. May Allâh save us from the evils of our selves. When I meet you, I will present the proof for this. حفظنا الله تعالى من شرور انفسنا At present, I am testing you to see if you accept this without any proof.

A prominent *'âlim* of South Africa and Hadrat's senior *khalîfah*, Hadrat Maulânâ Yûnus Patel Sâhib, writes a letter to Hadrat expressing his sadness and sorrow for not being able to accompany Hadrat on his journey to Turkey because he had to undergo a heart operation. Hadrat consoles him, encourages him, and conveys glad tidings to him.

88. *Condition*:

زبدة العارفین مجدد زمان عارف باللہ سیدی وسندی مظہر أنوار ربانی لازال اللہ

شموس فیوضکم بازغة ومتعنا بطول حیاتکم۔

As-salâmu 'alaykum wa rahmatullâhi wa barakâtuh

I hope that you are well. By the grace and kindness of Allâh Ta'ala and the *du'âs* of Hadrat, my health is improving. No matter how much I thank Allâh Ta'ala, it is less in the sense that Allâh Ta'ala enabled me to pass through all the stages [of my operation] with great ease. In the course of my heart operation, I did not experience any anxiety, discomfort or pain in my heart. Instead, through the *du'âs* and teachings of Hadrat, I experienced a sort of comfort and tranquillity. My tongue continued in the *dhikr* of Allâh even when I was in hospital. Please make *du'â* that Allâh Ta'ala blesses me with the ability to serve Islam with absolute sincerity and good health, and that He also honours me with acceptance.

***Answer*:** My beloved and honourable [Maulânâ Yûnus Patel]. As salâmu 'alaykum wa rahmatullâhi wa barakâtuh.

My heart trembled at your absence in Istanbul. However, I subjugated my self to *radâ bil qadâ* (being pleased with the decree of Allâh Ta'ala) and became content. If Allâh Ta'ala wills – due to your valid excuse – you will receive the blessings of this journey while you are in your very own country.

جس حال میں بھی وہ رکھتے ہیں اُس حال کو اکمل دیکھا ہے

"No matter in which condition He keeps us, I found that condition to be the most perfect."

89. *Condition*: Hadrat! May Allâh keep your shadow over us for a long time with good health and well-being. What can I say about what you did! You gave the power of sight to blind people like me. You placed the deviated souls on the path of guidance. You bestowed a "dry" person with the delicious taste of recognition of the Master [Allâh Ta'ala]. You removed the veils of heedlessness and made us stand in the bright rays of *dhikr*. You showed us the ways of removing many evils which could not have been removed except through severe hardship and endeavours. How can I thank you for all your favours?

Answer: May Allâh Ta'ala show His kindness to me through the blessings of your good thoughts about me.

90. *Condition*: Hadrat! Your spiritual admonitions, your illuminated appearance, your wonderful character, your tone that is drowned in pain and anguish [for Allâh Ta'ala], and your heart which is sparkling with illumination and recognition causes the soul to tremble and the heart to burn. You have captivated your own people and outsiders as well.

Hadrat! When I ponder over your qualities and look at my self in that mirror, I find my self to be the lowest, the most ignoble, the meanest, and the most flagrant sinner from among the creation of Allâh Ta'ala. I do not even find one percent of those qualities which an *ahl-e-dil* (a person whose heart is constantly connected with Allâh Ta'ala), *'ârif billâh* (one who has truly recognized Allâh Ta'ala), a follower of the Sunnah, and a *khalîfah* ought to possess.

Answer: This perception and realization is from among the lofty conditions [of a person]. Congratulations!

91. *Condition*: Hadrat! I hope that you will forgive my audacity. But what can I say, I am writing with tearing eyes and a burning heart:

پوچھوں گا میں اس سوختہ جاں سے یہ باادب

ہم تشنہ لبوں کو بھی پلائے گا جام کب

I will ask the one drenched (in the love of Allah Tala) reverently
When will you the drink of love pour into the thirsty?

کچھ راز بتا مجھ کو بھی اے چاک گریباں

اے دامنِ تر اشکِ رواں زلفِ پریشاں

The garment is wet from the tears flow
Let us then of your secret know

کس کے لیے دریا تری آنکھوں سے رواں ہے

کس کے لیے پیری میں بھی تو رشکِ جواں ہے

Tears of ocean are flowing for whose sake
Your old age is the pride of youth for whose sake

کس کے لیے لب پر یہ ترے آہ و فُغاں ہے

کس برق سے اٹھتا یہ نشیمن سے دُھواں ہے

For whom is this wailing and crying
Due to which strike of lightening
Is from the nest of your heart steam rising

ہے کس نگہِ پاک کا تیرے جگر میں تیر

اِک خلق ہوئی جاتی ہے جس دَرد کی اسیر

The arrow of which gaze has pierced your heart
(The effect of which) Whole creation becomes trapped in that pain of love

(Arifbillah Hazrat-e-Aqdas Maulana Shah Hakeem Muhammad Akhtar Saheb dâmat barakâtuhum)

***Answer*:** Although this poem is written by me, it has become far more enjoyable after reading it by your pen.

92. ***Condition***: Hadrat! This group of *sâlikîn* that will be reaching you tomorrow and which will be accompanying you on your trip to Turkey and England is most fortunate. Although I have convinced my heart that in the path of love, a person has to experience sorrow and separation, and that a *sâlik* has to be pleased with the decree of Allâh Ta'ala under all conditions, my heart still feels a type of shortcoming that it is a consequence and punishment for my sins that I have been deprived of your blessed companionship.

أَللّٰهُمَّ ارْحَمْنِيْ بِتَرْكِ الْمَعَاصِيْ وَلَا تُشْقِنِيْ بِمَعْصِيَتِكَ

گہے در بگیرم گہے بام گیرم
چو بینم روئے تو من آرام گیرم

At times I cling to your door while at others to your balcony
Drawing in your countenance brings me tranquility

***Answer*:** This perception is a sign of being among the accepted servants of Allâh Ta'ala. May Allâh Ta'ala accept your remorse.

93. *Condition*: My soul reprimands me by saying that I am not true in my love for my shaikh, that I am immature in fulfilling his rights, and that I most certainly committed an act of disrespect towards him. If this was not the case, why have I been deprived from accompanying him on this trip despite making full preparations for it?

***Answer*:** Every decree of Allâh Ta'ala is 100 percent to the advantage of a believer. Natural sorrow is from among human constraints and this sorrow is a cause of the perfection in one's *nisbat* (affiliation with Allâh Ta'ala).

94. *Condition*: Hadrat! Kindly forgive me for the sake of Allâh and do not deprive this impure and unworthy *murîd* of your special attention. I request your *du'â* that Allâh Ta'ala saves me from love for name and fame, love for wealth, love for this world, heedlessness of the Hereafter, and all other evils, and that He makes me His devoted servant. May Allâh Ta'ala bestow me with good health quickly so that I may present myself to you and cleanse, shine and purify my heart. (Âmîn)

I am extremely desirous of meeting you.

Kindly convey my *salâm* to Janâb 'Ishrat Jamîl Mîr Sâhib and all the others who will be accompanying you, provided it is easy for you to convey this *salâm*.

Yûnus Patel, may Allâh forgive him.
3 Muharram al-Harâm 1418 A.H.

Answer: Maulânâ! I make *du'â* with my heart and soul everyday for you. May Allâh Ta'ala accept our *du'âs* by virtue of His kindness.

On reading this letter, it was read before my special associates, viz. Maulânâ Abdul Hamîd and others. They were most pleased and happy. I am looking forward to meeting you.

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95. *Condition*: My master, Hadratwâlâ *dâmat barakâtuhum*. As salâmu 'alaykum wa rahmatullâhi wa barakâtuh.

Hadrat! When I completed writing the letter, I placed it in the envelope and in my anxiety and sorrow, I was overcome by sleep. I saw a dream that Hadrat is residing at some place in England. When I reached there, I met Janâb Mîr Sâhib at the door who said to me: "Hurry, Hadrat is waiting for you." I hastened towards Hadrat. Hadrat smiled at me, extended both his hands towards me, and embraced me. I then requested that you transfer something from your blessed heart to me. Hadrat replied: "That is exactly what I am doing." Hadrat then asked me to cause my heart to touch Hadrat's heart. I directed my chest and aligned my heart with Hadrat's heart. Our hearts were so close that I could perceive your heart-beats on my heart-beats. The sound of "Allâh, Allâh" was emanating from your heart. Hadrat then started saying "Allâh, Allâh" verbally as well. In a short while, my heart and tongue also started saying "Allâh, Allâh". I then thought to myself that Hadrat is probably tired now. I therefore tried to come out of your embrace. However, Hadrat embraced me with more force, and my eyes opened. When I woke up, my heart was beating rapidly, and I heard the sound "Allâh, Allâh" emanating from my heart for a few moments. I then perceived some strength in my body and I was immediately overcome by joy, tranquillity and delight. I hope that you will interpret this dream for me.

Answer: My respected Janâb Yûnus Patel Sâhib. May Allâh increase your loftiness and your great righteousness. Wa 'alaykumus salâm wa rahmatullâhi wa barakâtuh. I hope that you are well.

I read your beloved letter and continued experiencing ecstasy as I was reading it. The interpretation of this dream is that it refers to *nisbat-e-ittihâdîyyah* – unanimity in our affiliation with Allâh Ta'ala. If Allâh wills, the servants of Allâh Ta'ala shall receive the burning flame of love for Allâh Ta'ala through you. Congratulations.

بَارَكَ اللّٰهُ فِيْكَ وَلَكَ وَعَلَيْكَ وَلِأَهْلِكَ وَلَنَا كَذٰلِكَ

Muhammad Akhtar.
At present in Turkey, Istanbul. (after the *fajr salâh*)

Another letter from the same *'âlim*.

96. *Condition*: The source of blessings, my spiritual guide and master, Hadrat Maulânâ Hakîm Muhammad Akhtar Sâhib, may Allâh Ta'ala enable us to benefit from your long life.

As salâmu 'alaykum wa rahmatullâhi wa barakâtuh

I hope that Hadrat's return journey went well. I received Hadrat's letter. Hadrat! What can I say? I cannot forget Hadrat's acts of kindness and favours for as long as I live. The manner, in which Hadrat consoled me telephonically from Turkey and England, and also in the letter, bestowed my heart with total tranquillity and I perceived the effects of joy and happiness in my temperament for several days.

May Allâh Ta'ala shadow us with Hadrat's presence for a long time, and inspire me with the ability to fulfil the rights of Hadrat's love, respect and confidence as they ought to be fulfilled.

Hadrat! The light and spirituality that emanates from your voice not only revives dead hearts spiritually, but a weak

heart receives physical life and strength as well. I do not have the words to praise Hadrat's qualities and merits, nor are you in need of them. However, the thought occurs in my mind that if I had the power, I would relate the story of my heart to Hadrat in words, and thereby provide tranquillity to my own heart.

These days, I picture you all the time. Whether it is a gathering, an assembly, a meeting with friends and beloveds, I most certainly mention something or the other about Hadrat. It is solely through Hadrat's blessings that people are benefiting tremendously and people are becoming inclined towards their *islâh* (reformation).

Hadrat! A great benefit which I received from your companionship is that – *al-hamdu lillâh* – I do not bother about the praise or criticism of people. If anyone praises me, I feel pleased in my heart but do not see any merit in my own self. I consider it to be solely the bounty and kindness of Allâh Ta'ala, and the blessing of Hadrat. At the same time, I also think that Allâh Ta'ala - solely through His kindness – concealed thousands of my spiritual ailments from this person [who is praising me]. This is the favour of Allâh Ta'ala, if not, if this person were to learn of my faults, then instead of praising me, he would have spat on me. May Allâh Ta'ala protect me.

Now I am always concerned over this that my life is passing on but I have not yet "made myself up" in Hadrat's beauty parlour from head to toe, nor internally and externally, so that I could face Allâh Ta'ala in the grave and on the day of Resurrection. Hadrat! I am in utmost need of your *du'âs* and *tawajjuh* (attention) so that I could save my self from the trap of my soul and Satan, and spend every moment in the pleasure of my Master [Allâh Ta'ala].

Was salâm
Yûnus Yûsuf Patel, may Allâh forgive him.
3 Rabî' al-Awwal 1418 A.H.

Answer**:** Congratulations on this lofty rank in *sulûk*. O Allâh! Increase his rank and bless him in it. This perception is from among the conditions of the accepted servants of Allâh Ta'ala. Congratulations.

You should be rest assured that I am making *du'âs* with my heart and soul for your internal and external progress. And I have hope in your acceptance in the sight of Allâh Ta'ala. This, I am basing on the favour of Allâh Ta'ala.

آہ جائے گی نہ میری رائیگاں

تجھ سے فریاد ہے اے ربِّ جہاں

"My supplications will not go in vain. O Lord of the universe! I am supplicating to You alone."

97. *Condition*: It is solely to demonstrate and increase my love for you that I am sending two thousand rupees to you. It will be an act of kindness from Hadrat if Hadrat accepts this gift from me.

Answer**:** I have accepted it with great pleasure. May Allâh reward you with the best of rewards.

I read every word of yours [in this letter] with great enjoyment to my heart and soul. May Allâh reward you with the best of rewards. The two thousand rupees' gift of love has increased my affection. May Allâh reward you with the best of rewards. I request your *du'âs* that Allâh Ta'ala bestows me with blessings in my life and health, and that He gives me well-being in both the worlds.

Muhammad Akhtar, may Allâh pardon him.

A third letter from the same *'âlim*.

My spiritual guide and master, 'Ârif Billâh Hadrat Maulânâ Hakîm Muhammad Akhtar Sâhib, ***dâmat barakâtuhum wa***

***madda fuyûdakum*. As salâmu 'alaykum wa rahmatullâhi wa barakâtuh.**

98. *Condition*: I hope you are well. This insignificant person who is filled with shortcomings makes a humble request to Hadrat to continue making *du'â* for me that through the blessings of my *shaikh-e-kâmil* (complete spiritual guide), Allâh Ta'ala blesses me to serve His pure religion with absolute sincerity and total honesty.

***Answer*:** Âmîn. Congratulations on this indication of sincerity [which is in you].

99. *Condition*: May Allâh Ta'ala bless me with complete cure from all spiritual ailments: pride, ostentation, name and fame, the love for name and fame, the love for lust, the love for wealth, etc.

***Answer*:** Âmîn. Âmîn.

100. *Condition*: All thanks are due to Allâh Ta'ala that He established an *islâhî* (reformation and rectification) relationship between me and Hadrat. It is through the focus of Hadrat that those who are committing the worst of sins are able to benefit from this unworthy person. May Allâh Ta'ala benefit this unworthy person through the blessings of Hadrat.

***Answer*:** All praise is due to Allâh. Âmîn.

101. *Condition*: I take an oath by Allâh and I take an oath by Allâh again that I am fully convinced that it is the effect of Hadrat's blessings, attention and *du'âs* that such a large number of people attend my assemblies of imparting knowledge and assemblies of *dhikr*. Approximately 700 men and over a thousand women attend. All praise is due to Allâh Ta'ala that considerable changes are taking place in their

lives. This is all through the miracle of Hadrat. May Allâh Ta'ala save me from self-conceit and temptation.

***Answer*: Âmîn.**

102. *Condition*: Hadrat, I am extremely weak and those who are jealous are many. They make numerous attempts that I do not progress. All praise is due to Allâh that I am convinced that this is for my own reformation and to save me from self-conceit. Nonetheless, I still experience a natural pain from this.

***Answer*:** It is sufficient to recite the three *quls* (Sûrahs al-Ikhlâs, al-Falaq, an-Nâs). The harsh and bitter statements of jealous people are naturally disliked, but are a cause of reward in both the worlds.

103. *Condition*: I make *du'â* for those who are jealous of me and forgive them as well. However, I experience a natural unease due to human constraints. I request your *du'âs* that Allâh Ta'ala protects me from the evils of such people.

***Answer*:** Âmîn.

104. *Condition*: A person saw Rasulullah (Sallellaho alaihe wasallam) in a dream together with Hadrat and myself. I was wearing white clothes and walking together [with Rasulullah (Sallellaho alaihe wasallam) and Hadrat].

***Answer*:** All praise is due to Allâh. This is a blessed dream.

105. *Condition*: A woman who, through the blessing of attending my classes and assemblies of *dhikr*, gave up watching television and other evils and has also adopted the *pardah*. She saw a dream in which Rasulullah (Sallellaho alaihe wasallam) is on a wide field, you are with him, and I am with you and her husband.

***Answer*:** This is a blessed dream.

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106. ***Condition*****: All praise is due to Allâh that I am well. I received your letter and it was a source of blessing and joy. May Allâh Ta'ala reward you with the best of rewards.**

Is it appropriate for a person to inform several *shuyûkh* who are of the same *silsilah* (school of *tasawwuf*) and to whom he has an inclination, of his conditions either directly or by correspondence with the object of reformation?

Answer**:** No.

107. Condition: In the above case, if the prescriptions [of the different *shuyûkh*] are different, should he practise on them by correlation or effectiveness? Or what should he do?

Answer: Is it appropriate to consult several doctors at the same time for physical treatment?

108. ***Condition*****: Because of incidents in this world and the fruitlessness of life, I sometimes experience a natural abhorrence towards this world. This causes lethargy and a shortfall in humility.**

Answer**:** We are ordered to be disinclined to this worldly life. The consequence of this [disinclination] is turning towards Allâh Ta'ala. As for this natural lethargy, its treatment is occupying oneself in good deeds with courage.

109. ***Condition*****: Together with educational interaction with the students of the madrasah, I also interact with them by way of courtesy. Consequently, I occasionally think of giving up teaching. However, I am protected by the grace of Allâh Ta'ala.**

Answer**:** Be extremely cautious in intermingling with young boys.

110. ***Condition*****: Because of my preoccupation with teaching, conducting lessons and issuing *fatâwâ*, I am unable to study the books on *tasawwuf*.**

Answer: There is no harm in this.

111. ***Condition*****: Despite making efforts in this regard, I have to engage in unnecessary conversations with visitors. If I abstain from conversing with them, I feel that I am being unfriendly. This causes me to engage in futile conversations.**

Answer: Keep a *tasbîh* in your hand and suffice with a short conversation.

112. ***Condition*****: During my student days and while Hadrat Masîhul Ummat *rahimahullâh* was alive, I was constant in offering *tahajjud salâh* in the last part of the night. This continued after I qualified as well. However, recently I have not been able to wake up in the last part of the night. I therefore offer the *tahajjud salâh* before I go to sleep. But I always make the intention of offering it in the last part of the night. I also set the alarm but I do not know what type of consciousness I am experiencing that I put off the alarm and think to myself that I will wake up just now. But then I fall asleep. Sometimes, I am not even conscious of the fact that I have put off the alarm.**

Answer: Be particular in offering it before going to sleep, and then, if your eyes open easily after the middle of the night [you may get up and offer it].

113. ***Condition*****: The love and fear of Allâh which I experienced previously is relatively less at present. I am extremely saddened by this. What should I do?**

Answer: The object is good deeds. If a person merely makes *du'â* for natural fear and natural love, this is in itself a great

bounty. However, the object is rational fear and rational love which would prevent a person from committing sins.

114. ***Condition*****: At times I am unable to stick to my personal time table because of laziness. My activities are thus delayed. Since they have been moved from their stipulated times, I do not enjoy doing them.**

Answer**:** There is no harm in delaying them. However, they should not be left out completely.

115. ***Condition*****: At times I am so engrossed in the task of issuing *fatâwâ*, that I do not have the normal opportunity of reciting the Qur'ân.**

Answer**:** *Inshâ Allâh*, even a little recitation from the servants of *Dîn* is sufficient.

116. ***Condition*****: Nor do I have the time to converse with my family members, respected mother, brothers and sisters. The family members also complain in this regard.**

Answer**:** Set out some time and fulfil the right of your family with a cheerful attitude.

117. ***Condition*****: Sometimes I feel very lazy after the *fajr salâh*. I am overtaken by sleep after the salâh. Firstly, it is not appropriate to sleep at this time (unless absolutely necessary).**

Answer**:** You should sleep because there is no excess in sleep. Alternatively, go to sleep early at night.

118. ***Condition*****: Secondly, when I wake up, I feel very lethargic and feel ashamed [for having slept at this time]. To be highly motivated and to repulse lethargy – qualities which are the essence of *tasawwuf* – I am very weak in this regard.**

Answer**:** The reason for this is that you are considering it to be inappropriate whereas the rules when a person is excused are different. Secondly, even the *mujaddid* of our time [Maulânâ Ashraf 'Alî Thânwî *rahimahullâh*] has prohibited the practice of sleeping less in these days.

119. *Condition*: Those people who come to the madrasah or *gharîb khânâ* (my house) for any religious purpose like asking for a *fatwâ*, etc. then apart from sitting with them, I do not hesitate in delegating someone to see to them. The reason for this is not miserliness but because I think a lot of time will go in seeing to them. Whereas, when I delegate someone to see to them, I am able to finish off in a short while.

Answer**:** This is most appropriate.

120. *Condition*: From time to time, I think of my near deceased one's, such as my father and others. Sometimes, I think of them intentionally so that I may develop the desire for the Hereafter. Is this appropriate?

Answer**:** Yes. Also send rewards to them by reciting Sûrah al-Ikhlâs three times.

121. *Condition*: I feel ashamed to leave the house to buy vegetables and other necessities. In fact, I even feel ashamed to go to the market place. These tasks are therefore fulfilled by my sisters. Is this a kind of pride [on my part]?

Answer**:** This also happens when a person is not accustomed to doing such tasks. But tell me, do you feel such tasks to be below your dignity?

122. *Condition*: In some tasks, I like my own opinions and give preference to them, whereas the opinions of others (for example, my sister) also seem to be good.

Answer**:** Engage in a consultation (*mashwarah*) because it is Sunnah. Then act on whatever you consider to be appropriate.

فاذا عزمت فتوكل على الله Once you have resolved to do something, place your trust in Allâh.

123. ***Condition*****: I am in the habit of wearing white clothes especially in summer. I change my clothes two or three times a week. But if they are okay [not too dirty], I continue wearing them.**

Answer**:** There is no harm in this.

124. ***Condition*****: However, my respected mother insists that I should change them because they are gone dirty.**

Answer**:** One should stay clean.

125. ***Condition*****: I have experienced that I am more humble and submissive when my clothes are dirty.**

Answer**:** No, Wear simple clothes. By remaining in your dirty clothes, you will be despised by others. And this is not wanted. It is not appropriate for a believer to disgrace himself.

لاينبغى للمومن ان يذل نفسه To remain dirty is not liked. And in these times, people of religion should wear clothes that are better than their position so that people may be inclined towards religion and their wrong assumption that – Allâh forbid – a person experiences poverty because of religion may be removed.

126. ***Condition*****: I rarely visit my relatives and my aunt always complains in this regard. I explain to her in very kind words that I am very occupied.**

Answer**:** Correct. One can fulfil the duty of maintaining ties of kinship by meeting them occasionally.

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127. *Condition*: An *'âlim* from Barbados wrote that he is unable to complete the prescribed *dhikr* because he is occupied with teaching.

***Answer*:** A little *dhikr* in quantity, but a lot in quality is sufficient for you. Those who are engaged in teaching [Islamic education] acquire the honour of engaging in *dhikr* all the time.

128. *Condition*: It is difficult to safeguard one's gaze over here [in Barbados] because of the proliferation of nudity. Semi-naked women are seen all around us. I am fearful that it is extremely difficult to fulfil the duty of safeguarding my gaze.

***Answer*:** It is difficult and requires great endeavour to safeguard one's gaze in western countries. However, a strong light of witnessing [Allâh Ta'ala] is bestowed [on the person who safeguards his gaze]. **المشاهدة بقدر المجاهدة** – witnessing [the rewards of Allâh Ta'ala] is reciprocal to one's endeavour. The following poem of mine is an anti-biotic to safeguarding one's gaze from semi-nudity:

آگے سے مُوت پیچھے سے گُو

اے دوست جلدی سے کر تُھو تُھو

"From the front, urine comes out. From the rear, stool comes out.
O friend! Spit out quickly."

Sacrifice the sweetness of your gaze (*basârat*) and acquire the great bounty of the sweetness of insight (*basîrat*). The shop which has a lot of goods needs to have a very strong lock. When the heart is inundated with the light of affiliation with Allâh Ta'ala by virtue of constant *dhikr* and the remorse at having to lower the gaze, then the locks of the eyes will automatically become strong. Expressing remorse over ones sin and making up through *istighfâr* (seeking forgiveness), you will, *Inshâ Allâh*, be able to traverse the path.

ہم نے طے کیں اس طرح سے منزلیں
گر پڑے گر کر اُٹھے اُٹھ کر چلے

"This is how we traversed the paths: we fell, we got up after falling, after getting up we continued walking."

May Allâh Ta'ala hastily fulfil all your noble intentions through His mercy. Âmîn. And may He bestow a large plot of land for the Dâr al-Ulûm. May your teaching services be blessed.

129. *Condition*: A woman wrote that her husband does not care about her, causes grief to her, and never keeps her happy even though he may appear to be religious. What are the teachings of Islam with regard to keeping one's wife happy?

***Answer*:** In Islam, it is a great act of worship to make one's wife's heart happy and to keep her happy. Allâh Ta'ala interceded on behalf of women in the Qur'ân: "Treat your wives in a good way." There was a person who forgave his wife for adding extra salt to the food. After he passed away, a pious man saw him in a dream and he said: "Allâh Ta'ala forgave me by virtue of this deed that I forgave my wife for adding extra salt to the food."

Rasulullah (Sallellaho alaihe wasallam) married Khadîjah *radiyallâhu 'anhâ* when he was twenty five years old while she was forty years old. She remained alive till he was fifty two years old. However, because he was concerned about not causing her any pain, Rasulullah (Sallellaho alaihe wasallam) did not enter into any other marriage.

130. *Condition*: Does Islam order one to enter into four marriages?

***Answer*:** One is permitted to enter into four marriages and not ordered. This permission is not an open permission. Rather, it is

pre-conditioned that the husband would not abandon meting out justice to his wives. This precondition was revealed despite the perfect îmân and piety of the Sahâbah. As for today, what can be said of the condition of our îmân? It is therefore necessary for one to exercise patience on one wife in these days. If a person enters into more than one marriage and does not treat his wives equally, he will be a serious sinner. The other point to bear in mind is that health and strength in these days are weak. In those days, blood had to be removed from the bodies. Today, blood has to be added. In present times, whoever entered into more than one marriage lost the peace and tranquillity of his heart. By adding to the number of his wives, he is unable to engage in the remembrance of Allâh Ta'ala. The evil consequence of not safeguarding one's gaze is that a person is unable to exercise patience over one wife. You must read the following يَا سُبُّوحُ يَا قُدُّوسُ يَا غَفُوْرُ يَا وَدُوْدُ seven times and بسم الله الرحمن الرحيم, blow on your food and drink, and make this *du'â*: "O Allâh! Instil love for me in the heart of my husband through the blessing of this act."

A letter of a senior *'âlim* of South Africa, who is also a *khalîfah* of Hadrat.

131. ***Condition*: I hope that you are well. I, my wife and children, parents, associates and all other friends constantly make *du'â* for Hadrat's health and well-being, that Allâh Ta'ala should keep Hadrat in His shade with health, strength, well-being, and peace for a long time. That He bestows us with such relationship of confidence, respect and love for Hadrat that we are able to practise with heart and soul on all the teachings of Hadrat.**

***Answer*:** Âmîn. And âmîn again.

132. ***Condition*****: <u>H</u>a<u>d</u>rat! I consider your object to be that all the Muslims of the world should establish such a strong relationship with Allâh Ta'ala that even a single breath of theirs does not displease Him. That they should sacrifice every moment of theirs for the pleasure of Allâh Ta'ala.**

Answer**:**

خوشی پر اُن کی جینا اور مرنا ہی محبت ہے

یہی مقصودِ ہستی ہے یہی منشائے عالم ہے

"To live and die in His pleasure is in itself a sign of love. This is the purpose of life; this is the object of this world."

I congratulate you 100 000 times for this understanding of yours. You have fully understood my pain and call. May Allâh Ta'ala bestow this great bounty to me and to all of you through His kindness, although we are not worthy of it. Âmîn.

133. ***Condition*****: <u>H</u>a<u>d</u>rat! I wish to inform you that I make endeavours in this regard but still, my inner-self and Satan deceive me. As I had informed <u>H</u>a<u>d</u>rat previously that, *al-<u>H</u>amdulillâh*, through the companionship, blessing, attention and *du'âs* of <u>H</u>a<u>d</u>rat, I immediately perceive a darkness in my heart over the commitment of the slightest sin, and my heart feels uneasy. When I wash this off through the tears of repentance and remorse, I experience a type of peace, calmness and tranquillity. <u>H</u>a<u>d</u>rat! Kindly make *du'â* that Allâh Ta'ala protects me from obstinacy, ostentation, pride, the love for fame, wealth and lust, and all other evils, and that He makes me His *walî* (close friend).**

Answer**:** I make *du'â* with all my heart and soul that Allâh Ta'ala accepts all our *du'âs*.

134. ***Condition*****: Through the blessings and *du'âs* of <u>H</u>a<u>d</u>rat, many people get up with repentance from my assembly of admonition and *dhikr*. However, I find myself total devoid of**

sincerity despite making efforts in this regard. I make an effort to rectify my intention before delivering my talk, in the midst of delivering the talk, and at the end of delivering the talk – that every deed of mine should be solely for the pleasure of Allâh Ta'ala. But I constantly think that all this is to please my soul and to satisfy the people. That I should therefore stop or defer all these lectures as long as I do not acquire sincerity by remaining in the company of my shaikh for a long time. Hadrat! These thoughts make me so lethargic at times that I have no inclination to do anything even though I may continue doing it. I am overtaken with fear all the time that what answer will I give to Allâh Ta'ala on the day of Resurrection. I hope that Hadrat will guide me to cross this difficult pass.

Answer**:** You should not consider the whisperings of ostentation (*riyâ'*) to be ostentation itself. A fly settles on a mirror but seems to be inside. It is not really so. In like manner, whisperings are outside the heart but seem to be inside the heart. The fear of ostentation is an indication of sincerity – *Inshâ Allâh*. Make the following *du'â*:

أَللّٰهُمَّ أَخْلِصْنِيْ بِخَالِصَةٍ ذِكْرَى الدَّارِ

Hadrat Khwâjah Sâhib *rahimahullâh* said in a poem:

وہ ریا جس پر تھے زاہد طعنہ زن

پہلے عادت پھر عبادت ہو گئی

"The ostentation which the abstinent person reprimanded was first a habit, and then became an act of worship."

This is actually a *malfûz* (statement) of Hadrat Thânwî *rahimahullâh* which he made into a poem.

Don't give up any good out of fear for ostentation because giving up good out of fear for ostentation is the biggest act of ostentation. It is extremely immature to give up the worship of one's Creator because of the creation. All the senior *auliyâ* of the

ummah had the fear of not being satisfied with their sincerity. This sign is a sign of acceptance [in the sight of Allâh Ta'ala]. It is sufficient to repent for this through repentance and seeking forgiveness.

Read the definition of ostentation as explained by Hakîm al-Ummah Thânwî *rahimahullâh* with concentration:

المراءاة فی العبادات لغرض دنیوی

"Ostentation in acts of worship is considered when done for worldly motives."

It is for this reason that the elders said:

رياء الشيخ أفضل من إخلاص المريد

"The ostentation of the shaikh is superior to the sincerity of the murîd."

Ostentation for the sake of spreading the *Dîn,* for the sole purpose of spreading the *Dîn* is definitely not ostentation. It is the essence of sincerity. In short, if there is the misgiving that it is for worldly motives, it is sufficient to repent for this through seeking forgiveness. I saw our elders offering the *ishrâq* and *awwâbîn salâhs* in the presence of thousands of people. They did not seek to conceal this. Consider the creation, trees, rocks, etc. to have no power of causing harm or benefit, and remain prostrating before Allâh Ta'ala. This is because giving up good out of fear for ostentation is an act of ostentation itself. Continue making the following *du'â* for protection from whisperings:

أَللّٰهُمَّ اجْعَلْ وَسَاوِسَ قَلْبِيْ خَشْيَتَكَ وَذِكْرَكَ

"O Allâh! Convert the whisperings of my heart to submission before You, and to Your remembrance."

135. *Condition*: I make *du'â* with all my heart that Hadrat remains healthy and with well-being. All praise is due to Allâh Ta'ala that I am also well. Before the treatment for

pride, Hadrat had taught me about *murâqabah* which was quoted from Hadrat Thânwî *rahimahullâh*. All praise is due to Allâh Ta'ala that I experienced much benefit from the *murâqabah*. I also find some softness and deliberation in my temperament. However, my wife, who is an example of the heedless because of her tender age. She is also a *hâfizah* of the Qur'ân, but because of her tender age, she displays a lot of gracelessness. This quality of gracelessness has always been irksome to me. I am therefore very harsh towards her. Although I try to control myself, harshness manifests itself. Later on, I even realize to myself that this poor woman is excused because of her tender age. Despite this tender age of hers, Allâh Ta'ala blessed us with three children with a gap of one year between each child. These children also trouble her. Therefore, immediately after displaying harshness to her, I try to remove the effects of this harshness by treating her with kindness, affection and mercy. However, the overall effect of this extreme harshness on my part has left her with the impression that I become most angry over trivial matters. This poor woman also tries to quell my anger. Is this treatment of mine not emanating from pride? Kindly guide me towards a solution to rectify this situation. I am most grateful to you that Hadrat is spending his valuable time and mind for the reformation of an animal like me. May Allâh Ta'ala reward you.

***Answer*:** Becoming angry at one's wife is also against manliness. What bravery is there in venting your anger on a person who is weak and completely under your control? When you become angry, say to your self: "If you are so brave, go and show your anger on someone who is stronger than you." Especially if there is ضرب يضرب the possibility of that stronger person beating you, will you go and vent your anger on him? When you become angry at your wife, move away from there, go to the bathroom, slap yourself on your face, and say to yourself: "How can you be so mean as to cause pain to the heart of a person who is helpless and weak?" Read a few pages daily from my booklets

titled *"A Happy Married Life"* and *"The Rights of Women"*. Also study my booklet titled *"The Cure for Anger"* daily for ten minutes. The very basis of anger is pride. You do not become angry at a person who is superior and better than you. You consider your wife to be ignoble and therefore become angry at her.

1. Engage in *murâqabah* and think to yourself that if my own daughter was like this, what character would I have liked and expected of my son-in-law?
2. Engage in another *murâqabah* and think to yourself that if you were in place of this woman, what character would she have liked from a husband like you?

Repeat the words *yâ Allâh, yâ Rahmân, yâ Rahîm* excessively. Read *Bismillâhir Rahmânir Rahîm* seven times and blow over your food and drink.

Another letter from the same *'âlim*.

136. ***Condition*****: I hope that Hadrat is feeling well and enjoying well-being. All praise is due to Allâh Ta'ala that I benefited considerably from the treatment of *murâqabah* which Hadrat had written as a cure for anger and harshness. However, at the exact time when I am overtaken by anger (which I vent against my wife), I am unable to turn my direction towards that *murâqabah*. When I turn my direction and attention to it, I am able to control my anger. All praise is due to Allâh Ta'ala for this.**

Answer**:** The ability to control anger is a bounty in itself. However, it is necessary to repent for the transgression and "crossing the limits" which take place when you become angry. You wrote in your previous letter that you repent for your anger and harshness by speaking to your wife with affection and kindness. But this is no longer sufficient. Now if you display shortcomings in this regard, you should directly express your remorse and ask her for forgiveness. You should say to her: "This uncalled-for anger which I display is on

account of my wickedness for which I am most ashamed." Give her some valuable gift. Offer six rak'ats of optional salâh, and cry before Allâh Ta'ala and ask Him for forgiveness and rectification. Give such an amount of money as charity which would cause you some pain. For example, if twenty rupees do not cause you pain, but thirty rupees cause you pain, then give thirty rupees in charity. Inform me of your conditions after fifteen days.

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137. *Condition*: There was a person who was engaging in *dhikr* beyond the limits. Consequently, he experienced "dryness" (*khushkî*) in his mind. His temperament was becoming unbalanced. He requested pledging allegiance (*bay'ah*) and wrote that he will now act in accordance with the guidelines of Hadrat and that he will not do whatever his *nafs* desires because he cannot find Allâh Ta'ala without the guidance of a spiritual guide.

***Answer*:** I have accepted your pledge of allegiance through this letter. This pledge is known as *Bay'at-e-'Uthmânî*. Practise on the following, and cancel all your other *wazîfahs* (practices of *dhikr, tilâwat,* etc.).

1. Eat an apple every day.
2. Apply a mixture of gourd, almond and lettuce oil to your head when you go to sleep.
3. Drink as much goat's milk as you can.
4. Sleep for eight hours daily.
5. Offer *tahajjud salâh* at night, after the *'ishâ salâh* but before the *witr salâh*. As long as your sleep is not balanced, do not wake up in the last part of the night. Continue informing me of your condition.
6. Save yourself from every sin.

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138. *Condition*: I had pledged allegiance at your blessed hands in 1993 when I was a student at Jâmi'ah Qâsim al-'Ulûm Badargâh Shâh Jalâl Madrasah. You had asked me to read the *kalimah* (*Lâ ilâha illallâh*) three hundred times every morning, and the *ism-e-dhât* (Allâh) two hundred times at night. However, after my graduation, I remained at home for one and half years, on account of which I was not able to complete these *adhkâr* (plural of *dhikr*). Since October, I am in *tablîgh* for one year. My condition is such that if I experience any discomfort while doing any deed, I experience whisperings of apostasy and I succumb to these thoughts. At times I get headaches because of this. If I were to die in this condition, there can be nothing but Hell for me. I request your noble self to show me the treatment for this ailment, and thereby direct me to the correct path. And that you make *du'â* for me. My *murshid*, at times I also experience such whisperings which my tongue can never utter, and I am unable to pen. I am now stopping [this letter] so that I may not waste your valuable time. I take an oath by Allâh Ta'ala that if this letter of mine reaches your blessed hand, kindly provide a solution for the above and save me from this calamity. I am not used to writing letters. Kindly forgive any mistakes.

Answer:

1. Eat an apple every morning on an empty stomach.
2. One pint of goat's milk mixed with sugar or pure honey. Add four teaspoons of the bran of fleawort seeds to this milk and drink it immediately.
3. Apply oil to your head to bring sleep upon yourself. Apply this oil daily and have a good sleep. Offer the *fajr salâh* with congregation but abstain totally from waking up for *tahajjud*. Sleep for six to eight hours.
4. Remain in the company of pious friends and do not remain in solitude.

5. Whisperings were experienced by the Sahâbah (Radhiallaho anho) as well. One's îmân increases through whisperings. Whisperings are signs of the wealth of îmân. A thief does not go to an empty house. *Inshâ Allâh* you will be rewarded for the pain that you experience over these whisperings.
6. *Inshâ Allâh*, your end [i.e. your death] will be very good.
7. An unbeliever (*kâfir*) does not experience any discomfort and pain by whisperings. This is a sign of a believer's îmân that he is experiencing pain at evil whisperings. You should therefore remain at ease – you are a true believer.
8. When you experience such whisperings, read the following just three times each, or seven times each at most:

آمَنْتُ بِاللهِ وَرُسُلِهِ — يَا حَيُّ يَا قَيُّوْمُ بِرَحْمَتِكَ أَسْتَغِيْثُ

Maulânâ 'Abd al-Matîn Sâhib is my *khalîfah*. Go to the *khânqâh* of Dhâlkâ Nagar and stay with him for forty days.

A letter from a non-*'âlim khalîfah* of Hadrat.

139. *Condition*: I constantly make *du'â* to Allâh Ta'ala that He blesses Hadrat with a very long life with complete and comprehensive good health. Âmîn. I experience a strange situation with Hadrat: the closer I am coming to you, the more my longing is increasing. What excellence of Hadrat - *al-Hamdu lillâh* - my proximity to Allâh Ta'ala is increasing day by day! All praise is due to Allâh. All praise is due to Allâh. All praise is due to Allâh. I am unable to pen down the internal and spiritual changes which I am experiencing. All this is the peculiar excellence of Hadrat through the blessing of Allâh Ta'ala. I experience joy by merely imagining Allâh Ta'ala. At times, I also think to myself: "He [Allâh Ta'ala] is

before me." At times I also experience unbridled joy while in prostration. Oh! This is proof of the excellence of my shaikh which I cannot explain. May Allâh Ta'ala elevate Hadrat's ranks in a way that we too cannot imagine.

***Answer*:** I too cannot explain the joy that I experienced from the above conditions of yours. The magnanimous grace of Allâh Ta'ala is being showered on you. O Allâh! Increase his rank and bless him in it.

140. *Condition*: At present, my condition is such that when I come to meet Hadrat, my eyes and heart remain desirous of hearing every word that emanates from your blessed lips. I feel as if juice is dissolving in my ears and I am overcome with joy. At such a time, my heart does not desire that I open my mouth for a single word [and that I should continue listening to you].

***Answer*:** This is not only a sign but a proof of complete affinity (*kamâl-e-munâsabat*) and complete love.

141. *Condition*: O my shaikh and most lofty spiritual guide! May Allâh Ta'ala keep you with peace for thousands of years. By the grace of Allâh Ta'ala, you bestowed this burnt and dead soul with that eternal spiritual joy for which I can never thank you sufficiently. May Allâh Ta'ala reward Hadrat and Hadrat's children with a great reward that is far beyond my imagination. Âmîn.

***Answer*:** Âmîn. Âmîn.

142. *Condition*: A few days ago I experienced a condition which I am even ashamed to write about because I do not know whether it is worthy of attention or not, and I do not know whether it will displease you or not. But then I am writing it down with this intention that if it is wrong, Hadrat will correct me. About five or six days ago, after offering the *fajr salâh* and then the *ishrâq salâh*, I was suddenly overcome

by despondency. While I was in prostration – and I am attributing this thought to Allâh Ta'ala - the thought came to me that: "O Allâh! You exposed the joy of Your proximity to all Your beloved servants in different ways. They thus experience more pleasure in worshipping You and being in Your proximity. I am a worthless and wicked servant who is filled with sins. However, I am still Your servant. I do not even want to imagine anyone apart from You. Can You not show me this kindness that I must be able to eternally imagine You in my <u>s</u>alâhs, prostrations, *wa<u>z</u>â'if* and recitation of the Qur'ân, whereby I am able to perceive Your special proximity?! Although I am worthless and unworthy, I cannot be despondent of Your mercy."

***Answer*:** It is not appropriate to say it this way: "Can You not show me this kindness", because Allâh Ta'ala is the all-powerful. You should rather say it like this:

کیا نظر مجھ پر نہ ڈالی جائے گی
کیا میری فریاد خالی جائے گی

"Will You not look at me [with mercy]? Will this call of mine go unanswered?" (Majdhûb ra<u>h</u>imahullâh)

143. *Condition*: After this reflection, I lied down on my bed after the *ishrâq <u>s</u>alâh* as is my habit. I hadn't fallen asleep as yet. I was still in the world of slumber when I felt a "curtain-like" thing above the skies, on which the word "Allâh" was written in very broad and large letters, and with very deep colours, in which every colour was used.

***Answer*:** Congratulations. This is a glad tiding of being a person who has a very strong affinity (*nisbat*) [with Allâh Ta'ala].

144. *Condition*: Ever since that day, when I offer <u>s</u>alâh and go into prostration, I feel as if I am offering my <u>s</u>alâh very close to Allâh Ta'ala. And I imagine that He is looking at me with affectionate eyes. However, I occasionally think in my heart

that all this is probably an "imaginary *palâ'û*" (*palâ'û* is a dish made of rice boiled in soup with meat, spices, etc.), that I am probably under some misunderstanding, and that this has nothing to do with reality. I request Hadrat's guidance in this regard.

***Answer*:** These are most certainly spiritual bounties. Be grateful for them and do not consider them to be figments of the imagination.

145. *Condition*: A few days before this incident it was exactly the time of the *fajr adhân* when I saw this dream that I am looking at the new moon of the first day [of the month]. It was absolutely clear and manifest. In fact, I did not see it once only, but a second time like this as well. While I was looking at it, my eyes opened and I could still hear the words of the *fajr adhân*. I then got up for the *fajr salâh*.

***Answer*:** Congratulations on the commencement of gaining proximity in the court of Allâh Ta'ala. O Allâh! Increase him (in his deeds) and bless him in it.

146. *Condition*: On the whole, I am saying this with absolute honesty of my heart that ever since I pledged allegiance to Hadrat, I enjoyed Hadrat's affectionate eye and special attention. I hope that – *Inshâ Allâh* – Hadrat's heart will have more of a special place for me than previously. May Allâh Ta'ala reward you.

***Answer*:** My heart and soul are continually making *du'â* for your internal and external progress.

147. *Condition*: Details of my practices are as follows:

Recitation of the Qur'ân, offering *ishrâq* and *châsht* salâhs, offering two rak'ats of *tahajjud salâh* after the *'ishâ salâh*.

Repeating the name الله "Allâh" 100 times, لااله الا الله *Lâ ilâha*

illallâh **300 times (with *Muhammadur Rasûlullâh* several times in-between). *Durûd sharîf* (salutations) to Rasulullah (Sallellaho alaihe wasallam) as many times as possible during the day and night. استغفرالله *Astaghfirullâh* 100 times,**

سبحان الله وبحمده *sub-hânallâ wa bi hamdihi* 100 times,

لاحول ولاقوة الا بالله *lâ hawla wa lâ qûwwata illâ billâh* 100 times حسبناالله ونعم الوكيل *hasbunallâh wa ni'mal wakîl* 111 times. The practices which Hadrat reads after the *fajr* and *maghrib salâhs*. One *manzil* of *Munâjât-e-Maqbûl* daily. I request additional rectification in this regard.

***Answer*: Your practices are sufficient and adequate.**

148. *Condition*: I request these special *du'âs* from Hadrat:

Allâh Ta'ala enables me to leave this world with îmân, that He forgives me without taking me to account, that He blesses me with the highest level of affinity (*nisbat*) with the true *auliyâ*, that He blesses me with security of my îmân, and security of my limbs.

***Answer*:** *Mâ shâ' Allâh*, my heart is most pleased with the subject matter of this *du'â*. I make this *du'â* with all my heart.

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149. *Condition*: I make *du'â* for long life and good health for you all the time. Beloved Hadrat, last night you explained the customs related to weddings and marriages. My mind was illuminated [with this explanation]. Beloved Hadrat, you are my shaikh, elder, muftî, and my life. *Inshâ Allâh*, this servant of yours will do as you desire. I need your *du'âs* for this. If you strike 100 000 shoes on my head, *inshâ Allâh*, I will neither utter a word of complaint, nor ask the reason for this

beating. I had stated previously also that you can impose on this servant as you wish.

***Answer*: This love of yours is a lesson for lovers. *Mâshâ' Allâh*.**

150. *Condition*: Beloved Hadrat, when I write a letter to you, then after writing your titles, I feel ashamed and tremble at writing your name. In other words, after writing "my beloved, my master, my spiritual guide", I am unable to write your name. What should I do? My heart desires that I write with love.

Answer: The name should not be written after these titles. This has been the practice of our elders.

151. *Condition*: After the *fajr salâh* the imâm of our Masjid conducts a lesson, or some people deliver talks in a religious gathering (*ijtimâ'*). My heart says to me that if they ask me to deliver a talk, I will confine myself solely to expounding your teachings. I do not find any enjoyment in the talk of anyone apart from you.

Answer: Congratulations on this affinity of yours.

152. *Condition*: Hadrat, through your blessings and *du'âs*, the television and video have remained shut for quite some time, and I do not even desire to watch them.

Answer: Congratulations.

153. *Condition*: By the affection of Allâh Ta'ala and your *du'âs* I do not commit the sin of casting evil glances. If my eyes suddenly fall on someone, I turn them away.

Answer: Thousands of gratitude for this.

154. *Condition*: However, I have sisters-in-law at home. I lower my gaze and speak to them but they are not cautious in

wearing a head covering. I have to go in and out of the house, and so my eyes fall on them, and then my eyes shift away. Despite these precautions, I occasionally joke with my brothers in their [sisters-in-law] presence. They also laugh, and I occasionally say something humorous to them as well. I await your order in this regard.

Answer**:** Precaution is necessary. Repent for this through seeking forgiveness and repentance. There is severe damage to the soul by joking with non-*mahrams* (those with whom marriage is permitted). There will be a decrease in the light of the soul. Allâh Ta'ala does not like such joking. You should rather convey some religious teaching behind a veil and cause them to laugh through some humorous anecdote. This is on condition that a group of men is before you and your intention is reformation.

155. ***Condition*****: Hadrat, ever since I met you, I stopped attending weddings, and also abstain from going to funerals and visiting people in the light of the evils that take place on such occasions. But now when I meet my relatives, they express their displeasure at this. I do not bother about this, but when they argue with me, I cannot bear this.**

Answer**:** Do not engage in any argument with them. Alternatively, give them a silencing reply by telling them: "Provide a proof for your evil, and I will provide a proof for good deeds."

156. ***Condition*****: Hadrat (*dâmat barakâtuhum*), I saw a dream two years ago. You were wearing pure white clothes and coming towards me (during those days I was quite at a loss as regards to whom I should pledge allegiance. I had a very close relationship since my young days with Hadrat Muftî Yûsuf Ludhyânwî *rahimahullâh*. I was therefore quite confused as to which elder I should establish a relationship with). After**

seeing this dream, I pledged allegiance to Hadrat Muftî Yûsuf Ludhyânwî *rahimahullâh* in the month of Ramadân, and my perplexing condition decreased.

***Answer*:** You did the right thing because pledging allegiance is not based on dreams but on affinity while one is awake.

157. *Condition*: After the martyrdom of Hadrat Ludhyânwî *rahimahullâh*, I pledged allegiance to you. Hadrat, I am always troubled as to why I did not pledge allegiance to you after seeing that dream. Hadrat, kindly guide me in this regard, that did I not commit an error in my first pledge of allegiance?

***Answer*:** It is extremely immature to base a pledge of allegiance on a dream. If a person does not have affinity while he is awake, he should not take pledge allegiance on the basis of a dream. If you took your pledge on the basis of a dream and you find that you do not have affinity in your wakefulness, you must change your shaikh and take a pledge wherever you find affinity. The reason for this is that affinity is the basis of benefit. One's object is the Being of Allâh. The shaikh is not the object, he is the means to the object.

158. *Condition*: Hadrat, I am often vexed by thinking of my first shaikh. I am sometimes caught in this confusion that I am perhaps being disrespectful in my relationship with you. Hadrat, kindly guide me in this regard.

***Answer*:** Love demands that you should think [of your first shaikh]. However, one's reformation will be made from one's shaikh who is alive. Consider him to be beneficial for you at present.

159. *Condition*: All praise is due to Allâh Ta'ala that I attend your assemblies and listen to your cassettes. Make *du'â* that my relationship with my present shaikh [i.e. you] is strengthened.

Answer: This *du'â* has to be made by the *murîd* himself.

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160. *Condition*: I have the illness of getting angry. This causes me to speak in harsh terms to my parents.

Answer: When you become angry, think to yourself that Allâh Ta'ala ordered in the Qur'ân that one should not even say "ugh" to one's parents, and that the Hadîth states that causing displeasure to one's father entails causing displeasure to Allâh Ta'ala, and pleasing one's father entails pleasing Allâh Ta'ala.

161. *Condition*: In this anger of mine, I say disrespectful things to them and this causes me regret as well. I am in the habit of fighting over trivial matters.

Answer: If you say anything disrespectful to them, hold their feet and ask for forgiveness. If after that you show any disrespect to them, take their sandals or shoes and place the clean side on your head for five minutes. May Allâh Ta'ala give you salvation from this dangerous illness.

162. *Condition*: I want to become dutiful and obedient to my parents, and to overlook those issues which are not in agreement with my temperament.

Answer: Ponder over this: it is stated in a Hadîth that the person who vexes his parents will not experience death until he is punished in this world.

163. *Condition*: I have made much endeavour in this regard but have remained unsuccessful.

Answer: This is not an endeavour, it is merely a wish. An endeavour is that which is successful. If not, it is merely a desire. Take courage and control yourself when you become angry. Move away from there, perform ablution, read *a'ûdhu billâh* (I seek refuge in Allâh) and say to yourself: "You are most

wicked for becoming angry at your parents." Give twenty five rupees in charity to a madrasah for each time you are disrespectful towards them.

164. ***Condition*****: I have now presented my self before Hadrat. Kindly treat me and make *du'â* for me as well.**

Answer**:** Read this letter morning and evening for forty days with the intention of reformation. Offer two rak'ats of *salâtul hâjat* and make *du'â* for the rectification of your condition.

A student residing in United Arab Emirates

165. ***Condition*****: He writes: There is much absence of *pardah* and excessive nudity here. Strange women appear before us all the time. This has caused deterioration in the condition of my heart.**

Answer**:** Safeguard your eyes and think to yourself that you will not gain anything by looking. Causing one's heart to tremble and burn unnecessarily is the work of an international fool. This is adultery of the eyes. The Qur'ân states that it is unlawful (*harâm*) for one to look in this way. Repent from this foolish sin by showing courage, keep a *tasbîh* in your hand, and read *Yâ hayyu, Yâ qayyûm* profusely, especially when a woman appears before you – lower your gaze and start reading these words.

166. ***Condition*****: I am living here solely because of my father. My heart is not attached to this place.**

Answer**:** Consider your service to your father to be a means to Paradise and serve him devotedly.

167. ***Condition*****: My wife did not receive a visa as yet. Kindly make *du'â* that she receives a visa quickly so that it will become easy for me to safeguard my eyes.**

***Answer*:** I make *du'â* that Allâh Ta'ala enables your wife to reach you quickly and easily through His mercy. Take courage, what can your wife do? The test becomes easy with a wife, but courage is still necessary. To bear difficulties in the cause of Allâh Ta'ala is the food of the friends of Allâh Ta'ala. To take unlawful enjoyment from unlawful actions is the food of the disobedient. Ponder and reflect over this from time to time.

A letter from an *'âlim* from one of the African countries.

168. *Condition*: I always make *du'â* for Hadrat's continual health and well-being. May Allâh Ta'ala reward Hadrat with the best reward and enable us to benefit from Hadrat. Âmîn.

***Answer*:** Âmîn.

169. *Condition*: I am constantly invited from different Masjids to deliver talks on Fridays and on other occasions. By the grace of Allâh Ta'ala and Hadrat's attention, Allâh Ta'ala enables me to deliver relatively good talks. I also happen to hear the praises of some people in this regard. Since my soul is still rebellious, I consider this situation to be very dangerous – that Satan should not overcome me. I make an earnest *du'â* for sincerity before every talk, but Satan still whispers into my heart occasionally. Consequently, I experience some changes in my self and I seem to enjoy these praises. I am most in need of Hadrat's guidance, advice and *du'âs* in this regard.

***Answer*:** Consider the praises of people to be a good interpretation and be grateful for it. Consider the praises of people to be non-beneficial and think that if Allâh Ta'ala does not accept this action of yours, of what benefit will these praises be? Will they save you from Hell? We seek refuge in Allâh. Consider the praises of Allâh Ta'ala to be a veil of Allâh Ta'ala [by which He is covering your shortcomings]. Make it a practice

to read at least three pages daily from my booklet *"The cure for pride"*.

170. *Condition*: Maulânâ..., who is a *khalîfah* of Hadrat Shaikh al-Hadîth, has been staying with us in our madrasah for the last two months. Since I attend to his needs, he displays affection towards me. He advised me to engage in the *dhikr* of *pâs anfâs* together with the name of Allâh and the occasional addition of "*sallallâhu 'alayhi wa sallam*". But I left this dependent on the advice of Hadrat – that I will only do what Hadrat advises me in this regard.

***Answer*:** You have done well by referring this issue to me. In today's times, there is the possibility of "dryness" (*khushkî*) increasing and an imbalance in one's temperament through this practice (of *pâs anfâs*). This is because of the present weakness of people. All that you have to do is make certain that you do not disobey Allâh Ta'ala for a single moment. This is the actual *pâs anfâs*. This is the teaching of Hadrat Mujaddid al-Millat Hakîm al-Ummah Maulânâ Thânwî *rahimahullâh*. And all praise is due to Allâh Ta'ala that I endeavour to practise on this.

The word *anfâs* is the plural of *nafas* (breath), and *pâs* means "to overlook, to watch over". Therefore, the actual *pâs anfâs* is that no breath should be passed in disobedience. There is no bounty that is greater than continuous piety. It is the foundation of *wilâyat* (close friendship with Allâh Ta'ala). The Qur'ân states:

ان اولیآءُهٗ الا المُتقُون الآية "It is only the pious who are His *auliyâ*."

Pay due importance to the *dhikr* of *ism-e-dhât* (Allâh) and *durûd sharîf* in accordance with what you can bear. Three hundreds times is sufficient. The *durûd*:

صَلِّی اللہ عَلَی النَّبِیِّ الْاُمِّیِّ *sallallâhu 'alan nabîyyil ummî* is short and simple.

If this person whom you are attending to and advising you is of unbalanced temperament, then apart from seeing to his physical needs [food, drink, etc.] it will be harmful to practise on his teachings. Companionship without any real need is also harmful because it naturally has an effect on one's friend. It am surprised at the condition of this person that he is teaching the *murîd* of someone else how to make *dhikr*. This is a sign of an unbalanced mind. He ought to have told you to consult your shaikh as well.

171. ***Condition*****: This is my first letter to you. I am suffering from a destructive ailment which was caused by a wrong environment and evil company during childhood. I lived with various evil people at different times over a period of ten years. It is six months since I repented but I fear breaking this repentance. My condition at present is that I have no inclination whatsoever towards women, but an intense desire for men and young boys. However, my desire for men is different from that for young boys. This ailment of mine is such that I even have a desire for the friends who interact with me. Kindly show me the treatment for this so that I may be saved from evil habits and be blessed with a life of peace.**

Answer**:**

1. The treatment is this: adopt complete aloofness from men and young boys, irrespective of whether they are friends or others. You should completely abstain from sitting with them, walking with them, meeting them, etc. In fact, you should make a wilful intention of not even thinking about them. Do not go near them nor look at them from a distance. Do not meet them, do not converse with them, do not think about them, and do not talk about them. Even if someone else talks about them, stop him from doing so. In short, remain as far away from them as the distance between east and west. Restrict your meetings only with those persons towards

whom there is not even a tinge of inclination. Be extremely careful in safeguarding your eyes. Pay particular attention that even the first glance does not fall on anyone. This is only possible if at every moment you think to yourself that you are not to look. If you think in this way, you will only look up with absolute caution. Your illness is so severe that if you do not act on these guidelines, you will not be able to live without falling into sin on account of your old habits.

2. You should engage in daily *murâqabah* of this: the punishment of Hell, the punishment of the grave, worms crawling on the bodies of beautiful people in the grave, and their eyes, nose, ears being filled with these worms. In fact, you should even think about the passing away of beauty while they are alive and how abhorrent their features become [with old age]. In other words, ponder over the fleeting nature of beauty. All this is explained in my booklet *"The destructiveness of evil glances and false love"*. This booklet is available for free from our *khânqâh*.
3. Read the article *"The treatment for false love"* once daily.
4. Attend my assembly every Friday. Inform me of your condition after fifteen days through the mail. Include a self-addressed envelope with your letter.

172. ***Condition*****: In today's times, Allâh Ta'ala opened upon you the knowledge of salvation from false love. Kindly guide me through your affection and kindness. Can a person gain salvation from this ailment or will it remain with him till his grave?**

Answer**:** By the grace of Allâh Ta'ala, one can most certainly gain salvation on condition that he is prepared to follow the guidelines. However, the person who commits a sin once, then

even if he becomes the greatest saint of his time, he cannot gain salvation from the whispering of sin. The whispering of sin will come to him. He will therefore have to strive throughout his life. Get ready to strive:

تمام عمر تڑپنا ہے موجِ مضطر کو
کہ اس کا رقص پسند آگیا سمندر کو

"The turbulent wave has to toss and roll throughout its life because the ocean has become attracted to its dance."

However, you will be bestowed with such a strong and enjoyable vision [of Allâh Ta'ala] by virtue of this striving that you will forget all your sorrows.

173. ***Condition*****: In my previous letter, I did not point out to the cause of casting evil glances. By the grace and kindness of Allâh Ta'ala and your *du'âs* I do not look at women. However, these evil glances are cast at young boys because they live in the madrasah. It is obvious that there are many such boys and it is difficult to avoid them. Therefore, wherever I go, I am bound to see them. The holidays will commence soon and the same situation will prevail when I go to my village where my paternal cousins, maternal cousins, and other relatives will be present. This situation appears difficult. I therefore request you to provide me with a treatment. I will be most grateful to you.**

Answer**:** The temptation of young boys is actually worse than that of women. The treatment for this is that you should strictly safeguard your eyes and remain as far aloof from them as the distance between east and west. You should neither look at them, meet them, converse with them, think about them, talk about them to others, nor put right your clothes and appearance for their sake. Whether these young boys are of the madrasah or your relatives, it is obligatory on you to be most cautious. This is not difficult. You should clearly say to yourself: "It is the order of Allâh that I be most cautious of

them. Acting against the order of Allâh Ta'ala would therefore entail displeasing Allâh." You should understand this well that the person who intermingles with them cannot save himself from sin. You have to be just as cautious with them as you would with women. Do not fear anyone. Observe *pardah* with strange women and be cautious of young boys.

174. ***Condition*: Hadrat, the greatest illness of my soul is that I do not see any illness in my self. Both my external and internal are in need of reformation.**

***Answer*:** It is a sign of self-conceit when a person does not see any illness in his self. You should say to yourself: "This one illness of yours has already become manifest. You do not know how many other illnesses are found in you." You should therefore make *du'â* to Allâh Ta'ala thus: "Cure me from this illness of mine and from all my other illnesses. And purify me." Read my book, *Spiritual maladies and their remedies*, and reflect over what illnesses you have within yourself.

175. ***Condition*: [A woman writes]: I have a very great illness over which I am disturbed and which I would like to put to an end. I had seen a boy about three to four years ago. I never spoke to him nor met him. I did not see him again ever since that day. But I constantly think about him. On account of this, there is no concentration in my studies, salâh, *dhikr*, etc. I do not want to keep anyone apart from Allâh Ta'ala in my heart. I am also greatly disturbed by fantasies and whisperings.**

***Answer*:** Do not think of him knowingly. Whether in privacy or in public, think to yourself: who bestowed him with this beauty and handsomeness? If this heart is affected by this fleeting beauty and false love, then what can be said of Allâh Ta'ala, the source of all beauty, who gave this [person] an iota of beauty? The beauty of this person is fleeting, while the beauty of the Creator of beauty is eternal. Therefore, your heart ought to be attached to that eternal Being. This body that is going to die and

decompose is not worthy of attachment. The appearance of this body will get worse with the passage of time [as the person gets older] and then you will not even want to look at him. On the other hand, Allâh Ta'ala has a different status at every time, and His beauty is eternal. It is for this reason that when the people will see Allâh Ta'ala in Paradise, they will forget about all the damsels of Paradise and all its other bounties. Read my article on false love one time daily.

176. *Condition*: As salâmu 'alaykum. I am a second year student. In the course of my studies, I study many of your beneficial booklets due to which my soul gets considerable reformation. In the past few days I was reading your book, *Spiritual maladies and their remedies*, from which many of my illnesses came to the fore. I benefited greatly from the first chapter on the destructiveness of evil glances and false love. In accordance with the guidelines of this book, I intend establishing a relationship of reformation with you.

***Answer*:** You have the permission to correspond with me for the purposes of reformation. I am sending you the article on the guidelines for reformation through correspondence. Write your letters in the light of these guidelines.

177. *Condition*: As for the details with regard to my illnesses, one of them is that I am greatly disturbed by the illness of casting evil glances. I made several intentions of giving up this evil but whenever I look up, my eyes fall on a young boy. Kindly correct this.

***Answer*:** If you really intended giving up this evil, you would have been cautious with regard to looking up. Make an intention in your heart that you are not going to look. If you have this intention in your heart, you will not look up unnecessarily. Do not look up where there are young boys or women, and where there is the possibility of their being

present. It is normally in such places that the soul looks up and looks around without any botheration, and offers the excuse that it was only the first look. In today's times, the first look is in those places where there is no possibility of seeing young boys or women, and they suddenly appear before you. Even if your sight falls on them for a single moment, do not let it remain there [but shift it away].

178. ***Condition*****: At times I am so overcome by passion that my heart desires to commit the sin. I restrain myself from sin with great difficulty. Kindly provide a treatment in this regard so that the overpowering of passion is decreased. All praise is due to Allâh Ta'ala that I benefited tremendously from your book.**

Answer**:** The overpowering of passion is not so evil, but it is evil for you to be overpowered by passion. The stronger a person's passions, the more he has to endeavour to restrain himself from sin. The blessing of this endeavour is that a person of strong passions also becomes a person of strong illumination (*nûr*). You should therefore not be aggravated by your inclinations. Instead, you should strive and abstain from putting them into practise. If you strive, the overpowering will also be balanced out.

179. ***Condition*****: I have chosen to sever relations with those boys to whom I have an inclination. Now kindly explain this to me: will those instructions [of the Qur'ân and Hadîth] which warn against severing relations not apply to this situation of mine?**

Answer**:** You will be rewarded for severing these relations because they are for the sake of Allâh Ta'ala and it is *harâm* to maintain relations with them. Those warnings [in the Qur'ân and Hadîth] do not refer to these types of relations. In this case, it is obligatory to remain aloof from young boys and to sever relations with them.

180. ***Condition*****: You stated in your book that one should establish a relationship with a *shaikh-e-kâmil*. Because of the distance between us, I am unable to come to you while I am studying. I am therefore sending this letter to you. I request your forgiveness for my disrespect. *Inshâ Allâh*, I have the intention of coming to you during the holidays and benefiting from your company.**

Answer**:** At present, you should strictly confine yourself to writing to me. Do not ever come here without receiving a written permission.

181. ***Condition*****: I request your *du'âs* so that Allâh Ta'ala may remove from my heart the love of others and the love of those who are bound to die. And so that my heart is filled with the true love of Rasulullah (Sallellaho alaihe wasallam).**

Answer**:** I make *du'â* with my heart and soul for all your noble intentions.

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182. ***Condition*****: There was a youngster who was caught up in a particular sin and broke his repentance on several occasions. He was on the verge of despondency. This treatment was written to him:**

Answer**:** Never be despondent. Sins are not more than the mercy of Allâh Ta'ala. Seek forgiveness and make a firm determination of piety for the future. Everything is forgiven. If you break your repentance 100 000 times, repent to Allâh Ta'ala 100 000 times and ask Him for protection. Allâh Ta'ala forgives all sins by virtue of repentance. When repenting, you should not have the intention of breaking your repentance. It is then that your repentance will be accepted. Allâh Ta'ala makes those who repent into His beloveds. All that is necessary is courage to abandon sins. The treatment is this: when there is an urge to commit sin, you must take courage to combat it and make a firm determination that you do not want to bear the joy of sin

even if you lose your life. It is because of this weakness of one's determination of not wanting to bear the joy of sin that a person commits a sin. If not, if a person does not take courage, he cannot even lift a morsel of food to his mouth. Therefore, you should first make a personal effort of abstaining from sin. Then utilize the courage which Allâh Ta'ala gave you. Ask Allâh Ta'ala to bless you with courage and ask the special servants of Allâh Ta'ala to make *du'âs* for courage in your favour. If Allâh Ta'ala wills, you will succeed.

If you are still overcome, offer eight rak'ats of salâh in units of two rak'ats each. Earnestly seek Allâh's forgiveness after every two rak'ats. If you are unable to cry, adopt the expression of a crying person and make a firm determination in your heart that you are not going to sin in the future.

Constantly think about the punishment for sinning: that you will be disgraced before the entire creation. A Hadîth states that the hand of a person who masturbates will be pregnant [on the day of Resurrection].

Never be ashamed in carrying out religious acts even if there is the fear of falling into sin. Such shame is therefore not permissible. Send a message to your father to get you married, write a letter to him, or ask one of his friends to tell him to get you married. Or else, if you fall into sin, your parents will also be sinning.

183 *Condition*: As salâmu 'alaykum

I missed my *tahajjud* and *witr salâhs* for the last two days. I was also unable to fulfil my *tasbîhât* for the last four days. I have no Shar'î excuse for this. It is mere laziness. I make an intention that I will fulfil these later on but I fall asleep. I also missed out the daily *manzil* and other practices. However, all praise is due to Allâh Ta'ala, that I am still attending the *majlis* (assembly) of Thursday night and Friday.

***Answer*:** Offer the *witr salâh* after the *'ishâ salâh*. As for *tahajjud*, if your eyes open, you may offer it on condition you slept for a full six hours. If not, offer a few rak'ats of optional salâh before the *witr salâh* with the intention of *tahajjud salâh*. The *witr salâh* is obligatory. If there is the danger of missing it, it is necessary to offer it immediately after the *'ishâ salâh*. Do not delay the *witr salâh* for the time of *tahajjud salâh*.

184. *Condition*: It is approximately one month now that when I see my house-folk committing any sin, such as watching pictures, movies, not wearing *pardah*, and other similar sins, I am greatly disturbed and I become very angry. I begin prohibiting them from all this with full severity.

***Answer*:** You yourself should abstain from sin and do not participate in sin. You yourself should be particular about *pardah*. At present, you are not in charge [of the house] and should therefore not scold and reprimand them. Your practical *tablîgh* is that you yourself should not commit any sin.

185. *Condition*: My elder brother got married to my paternal cousin. When I get off from the madrasah, I go home on Thursday nights. I make this intention that I will not engage in conversations with my sister-in law. However, we continue talking with each other right till my return to madrasah on Friday evening. Our conversations also contain many useless topics.

***Answer*:** It is obligatory to observe *pardah* with one's sister-in-law. It is *harâm* (unlawful) to converse with non-*mahrams*, joke with them, talk with them, etc.

186. *Condition*: The reason for my speaking with my sister-in-law is that she also asks me religious questions, on account of which, she has given up watching television, pictures, movies, listening to music. She is also regular with her salâh, and reads Hadrat's different booklets after I asked her to do

so. I myself teach her certain religious aspects which she tries to put into practice.

***Answer*:** Where is the intelligence in losing one's own shawls while bothering about guarding someone else's shoes. One has to convey the *Dîn* in accordance with the pleasure of Allâh Ta'ala. It is not our responsibility to convey the *Dîn* to others while displeasing Allâh Ta'ala. It is foolish to destroy one's own self for the sake of others. Personal benefit is more important than public benefit. You may convey religious talks to your sister-in-law from behind a veil in the presence of the other house-folk. It is not permissible to converse with a non-*mahram* either in solitude or in public. This is a prelude to temptations.

187. *Condition*: She covers her entire body apart from her face, palms and feet, and then comes before me.

***Answer*:** It is necessary to cover the face. What type of *pardah* is this where the face is uncovered?

188. *Condition*: However, apart from religious talks, we also get involved in worldly conversations.

***Answer*:** Absence of *pardah* is neither permissible in religious talks nor in worldly conversations. It is a serious temptation to engage in unnecessary conversation with a non-*mahram*. Even if you have to engage in religious conversations, *pardah* is necessary and it should not be in privacy.

189. *Condition*: My sister-in-law's family – in other words, my paternal aunt and cousins – live in Islamabad. They also read Hadrat's books, the periodical, *al-Abrâr*, and other Islamic literature. Upon my advice, one of these cousins of mine gave up her job at the bank and started wearing a head-covering. Some of these cousins also stopped watching television, pictures, and listening to music. In such circumstances, can I correspond with them, send them Islamic literature, etc. or not? Since they have made a promise that they will make full

endeavours to start practising [on Islamic teachings], what should I do in this regard?

***Answer*:** It is obligatory on you to observe *pardah* with all these cousins. You may send Islamic literature to them, but you cannot correspond with them. Be very particular in observing *pardah*.

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190. *Condition*: I received the reply to my first letter eleven days ago. The joy of waiting increased my desires to read the letter of reply. I learnt the prescription for changes to the conditions of the heart. I make a firm intention of practising on this.

***Answer*:** Mâshâ' Allâh.

191. *Condition*: All praise is due to Allâh Ta'ala that by the blessing of this relationship with H̲ad̲rat, I have started to become cognizant of abiding by the injunctions of the Sharî'ah all the time. I have adopted the following treatment for myself: when my gaze falls on a non-*mah̲ram*, I immediately avert my gaze, turn my face towards my left shoulder, and make the action of spitting without taking out any spittle. If I am on a field or street, then I also spit out some spittle from my mouth to the left side. The reason for doing this is that the temptation that wants to settle in my mind may be removed. Should I continue adopting this measure or should I do something else?

***Answer*:** The actual goal is to safeguard one's gaze. There is no harm in adopting whatever method one likes and whichever procedure is helpful in this regard.

192. *Condition*: The other thing is that I try to abstain from leading people in s̲alâh. It is because of my fear of ostentation and "minor polytheism" that I am most discomforted by

imâmat (leading people in salâh). Kindly provide a treatment for this.

***Answer*:** In today's time, one should hasten in leading people in salâh because it is possible that a person of incorrect beliefs will lead the people and the very salâh will not be accepted. Ostentation is not a quality that sticks to one on its own. It comes when one intends this. It is sufficient to make the intention of obtaining the pleasure of Allâh before commencing every act. Thereafter, if such thoughts come to one's mind, then these are whisperings and not ostentation.

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193. *Condition*: By the grace of Allâh Ta'ala, I have been regularly attending your assemblies since a considerable number of days. Mâshâ Allâh, I have been experiencing considerable changes in my daily actions and deeds. I am writing this letter for more reformation. I hope that you will look at me with kindness and bless me with a treatment. Lastly, I request special *du'âs* from Hadrat.

***Answer*:** All praise is due to Allâh Ta'ala. I make *du'â* with my heart for you.

194. *Condition*: Kindly show me a cure for pride. I think of wearing good shoes and clothes most of the time. If I am availed with the opportunity of wearing such items from the wealth which Allâh Ta'ala bestowed me with, I have no value for others in my heart. Kindly show me a cure.

***Answer*:** Obtain the article on "*The treatment for conceit and pride*" from the *khânqâh* and read it once daily. Wear simple clothes. Abstain from wearing expensive shoes and clothes. You should say the following to yourself morning and evening: "O Allâh! At present, I am more despicable than all the Muslims. In the Hereafter I will be more despicable than the unbelievers and animals because I do not know the nature of how I will die."

195. ***Condition*****: I utter lies most of the time. I try to abstain from this but cannot seem to do so. If I happen to sit in a gathering or engage in conversations with friends, I tend to utter lies. Kindly show me a treatment for this.**

Answer**:** Before you can utter anything, first think to yourself thus: "Will what I am about to say cause the displeasure of that Allâh who is all-hearing and all-seeing?" Practise this and no sin will be uttered by the tongue. If you are in the habit of lying excessively, inform the person to whom you spoke a lie that such and such statement of yours was a lie.

196. ***Condition*****: At times I use the items belonging to others without their permission. It does not cross my mind to ask them. Kindly show me a treatment for this.**

Answer**:** Think to yourself that it is *harâm* to use the items of others without their permission; and the person who commits *harâm* cannot be the friend of Allâh Ta'ala. Can there be foolishness and a loss that is greater than this: that a person is deprived of the friendship of Allâh Ta'ala for such an insignificant item? If you still use another's item without permission, inform him thus: "This is an evil habit of mine. Kindly make *du'â* to Allâh Ta'ala for my reformation." Ask him to forgive you for using his item without his permission.

197. ***Condition*****: Hadrat, I want to purify my soul. I see every type of evil in my soul. I perceive the greatest shortage of patience in my self.**

Answer**:** Patience means to remain steadfast on the order of Allâh Ta'ala in the face of the desires of one's soul. There are different stages of this. Clarify with an example as to in which matter you have a shortage of patience.

198. *Condition*: I do not consider my self to be more despicable than others nor do I consider others to be despicable.

***Answer*:** The reason for this is that you are not looking at your own faults. Think of your faults and think to your self thus: "I have absolute knowledge with regard to my own faults while no absolute knowledge with regard to the faults of others. It is therefore rationally established that I am more despicable than others." If you happen to look at any of your own merits, think to yourself: "This is not my personal achievement. It is from Allâh Ta'ala. I should therefore fear that He will be displeased over this pride of mine and therefore snatch it away from me." It is a fact that when something does not really belong to you but has been bestowed by the Master, then He can snatch it away anytime He wills.

199. *Condition*: Just as in my previous letter, if I have committed any error in this letter, then kindly forgive me for the pleasure of Allâh Ta'ala. I earnestly request your guidance and *du'âs*.

***Answer*:** Everything is forgiven, do not even think about it. A warning is issued for the sake of reformation. Once you have corrected yourself, do not think about it. I make a *du'â* with all my heart for all your noble intentions.

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200. *Condition*: Hadrat, I am particular about all the *fard* and Sunnah salâhs, but not particular about offering the optional salâhs.

***Answer*:** There is no problem in this. You should be more particular about abstaining from sins.

201. *Condition*: An *'âlim* in our area conducts Qur'ân lessons on Tuesdays and I attend these lessons.

Answer: Who is this *'âlim*? What beliefs does he hold? Under whose tutelage was he?

202. ***Condition*****: I miss my *fajr salâh*, but if I wake up, I offer it at home. I fear the police and others in going to the Masjid in the morning.**

Answer: It is a very serious matter to miss the salâh. You must be extremely particular in offering your salâh. Set an alarm or ask someone to wake you up. If you still miss it, then after offering the salâh, you must offer eight rak'ats of optional salâh and give twenty rupees in charity.

203. ***Condition*****: I have this habit of evil thoughts about others. There is also a lot of jealousy, malice, etc. in my heart. When anyone gives me any good news about himself, I begin harbouring jealousy towards him.**

Answer: On the day of Resurrection, one will be asked for proof for his evil thoughts [about others]. Say to yourself, where will you produce a proof from? It is therefore a great act of foolishness to trap yourself at Court [i.e. the court of Allâh Ta'ala] by having such evil thoughts. When you experience jealousy towards a person, you should immediately make *du'â* for him by saying: "O Allâh! Give him more in this bounty of his." When you meet him, you must be the first to offer the greeting of *salâm*. You may occasionally present a gift to him, even if it is something insignificant. Praise him before your friends.

204. ***Condition*****: I am also in that habit of ostentation. Whenever I do any good deed, some ostentation develops in my heart. This also happens while I am offering salâh. I also experience this when I wear clothes and look at myself in the mirror.**

Answer: Before commencing with a deed, make the intention of gaining the pleasure of Allâh Ta'ala. Ostentation comes through

one's intent and not by merely thinking about it. Having the thought of ostentation in the heart while there is no intention of ostentation is not ostentation but a whispering of it. When you complete each deed, you should say this: "O Allâh! Even if there is an iota of ostentation in the depths of my heart, forgive it and purify me of ostentation and all other evils."

205. ***Condition*: I quarrel a lot in my house and am extremely strict in religious matters. This also causes ostentation in my heart.**

***Answer*:** This is most inappropriate. You are not the authority in the house. Therefore, your *tablîgh* is solely to abstain from participating in any sin. You should not quarrel with your house-folk. Instead, treat them with love and affection. This silent *tablîgh* of yours will – if Allâh Ta'ala wills – be very effective.

206. ***Condition*: A friend of mine informed me that at the end of every month, *durûd sharîf* is read in the Masjid of a certain Maulânâ. He invited me to go there.**

***Answer*:** You should hold all pious personalities in high esteem and with respect. However, it is not appropriate to increase the different forms of *dhikr* which your shaikh laid down without first consulting him. Our elders say that one should hold on firmly to one's threshold just as one goes to a single doctor for treatment and not to different doctors.

207. ***Condition*: Hadrat, I experience difficulty in reading *durûd sharîf***

***Answer*:** Read it with this in your mind: that you are standing before the blessed grave of Rasulullah (Sallellaho alaihe wasallam) and reading *durûd sharîf*. And that some of the countless drops of mercy that are raining down upon the

blessed grave of Rasulullah (Sallellaho alaihe wasallam) are falling on you as well.

208. *Condition*: **There is an irreligious atmosphere in our house and the house-folk are engrossed with the television. My mother and sisters do not observe** ***pardah*****. My father has passed away and I am the eldest at home.**

Answer: Bring them here for the Friday or Monday assemblies. If they continue listening to talks of *Dîn*, then – if Allâh Ta'ala wills – they will most certainly benefit.

A second letter from the same person.

209. *Condition*: **I mentioned in my previous letter that I am missing my** ***fajr salâhs*****. Hadrat, I am missing this salâh again. You had said that I should offer eight rak'ats of optional salâh and give twenty rupees in charity. I am not even giving this amount regularly. I give it now and again. However, I more or less offer the optional salâh. At times, I also offer the** ***fajr salâh*** **on time. All praise is due to Allâh that I now experience remorse [when I miss it out].**

Answer: If you are not going to treat [the illness], how will you be cured? Whatever we prescribe is a treatment for the illness. If you do not follow the treatment, how will the illness go away? Expressing remorse will also not go in vain, but you should also punish your self.

210. *Condition*: **All praise is due to Allâh Ta'ala that there has been some improvement as regards my illnesses of evil thoughts, jealousy, malice, etc. But it still happens at times.**

Answer: Continue practising on the guidelines that were given to you.

211. ***Condition*****: The habit of quarrelling is increasing. When I am out of the house, I am okay. But once I enter my house, I start quarrelling.**

Answer**:** Why did you not keep the page on the *ma'mûlât* (practices) with you? If the *ma'mûlât* and *dhikr* which I prescribed is more than you can bear, reduce the number and inform me thereof. With whomever you quarrel, seek forgiveness from the person at a later time.

212. ***Condition*****: All praise is due to Allâh Ta'ala that now I do not experience difficulty in reading** ***durûd sharîf*****.**

Answer**:** All praise is due to Allâh Ta'ala. In fact, you should experience joy in reading it.

213. ***Condition*****: H̲ad̲rat, I am studying and also doing some computer work at a particular place. My cousin lives in Riyadh and requested me to join him there. But I am still busy with my studies here. The teacher who teaches the course which I am studying works for a good company. He said to me that he will get me a job at his company after some time. I am confused as to what to do.**

Answer**:** Make *istikhârah*. Nevertheless, to receive one's sustenance at home and to have an easy provision is better [than having to go away from home].

214. ***Condition*****: I attend university classes on Sundays. There is a girl there who is in** ***pardah*****. She is becoming inclined towards me. This is probably just my imagination. All praise is due to Allâh Ta'ala that I do not look in her direction.**

Answer**:** Your soul is putting you under a false impression and making a fool of you. You should read this poem to your self:

چاہتے ہیں خوبرویوں کو اسد

آپ کی صورت تو دیکھا چاہیے

"O Asad! You desire the beautiful but you ought to look at your own self."

Even if the beautiful desire you, seek refuge in Allâh. You will receive nothing but a conglomeration of urine and stool, and you will be deprived of Allâh Ta'ala. Sit very far from her in class, in such a way that neither does your glance fall on her, nor hers on you.

215. *Condition*: However my heart is starting to desire her.

***Answer*:** Do not practise on your desire. Stay far from her and safeguard your eyes. Imagine an ugly old woman from whose mouth saliva is dripping, whose back is bent, whose face is filled with wrinkles and from whose eyes and nose slime is flowing. This is the end result of temporary beauty.

216. *Condition*: I become very tired and my health is deteriorating. But I do not even bother about my health.

***Answer*:** You should be very concerned about your health. Consult a doctor.

217. *Condition*: Hadrat, all praise is due to Allâh Ta'ala that I am developing love for you in my heart. Kindly explain to me how the greatness of the shaikh can be created in my heart.

***Answer*:** By remaining in the company of those who love the shaikh, by inquiring about his conditions from his old associates, and by looking at his attachment to Allâh Ta'ala. Check to what extent he acts on the Sharî'ah and the Sunnah, and how restless he is in his quest for Allâh Ta'ala. The criterion for piety is following the Sharî'ah and the Sunnah. Make *du'â* to Allâh Ta'ala that He bestows you with love and respect for your shaikh.

218. ***Condition*: My younger sister is to get married soon. What matters should we abstain from? Also make *du'â* for my sister.**

***Answer*:** Abstain from all baseless customs. These are explained in *Bahishtî Zewar*. I make *du'â* with all my heart.

A third letter from the same person.

219. ***Condition*: These days I am having a lot of evil thoughts towards other people. At times I also experience evil thoughts towards an *'âlim*.**

***Answer*:** Having evil thoughts is an evil trait if a person thinks about it, brings it upon himself, and considers it correct in his heart. But if you have whisperings of evil thoughts towards someone, you will not be a sinner as long as you do not practise on those evil thoughts.

220. ***Condition*: I am negligent with regard to the *fajr salâh*. You had instructed me to offer eight rak'ats optional salâh and to give twenty rupees in charity [as self-imposed punishment]. All praise is due to Allâh Ta'ala that I offer the eight rak'ats, but I do not give the twenty rupees in charity because I don't have such money at times.**

***Answer*:** As regards reformation, it is essential that as long as some pain and discomfort is not experienced by the Nafs, it will not abstain [from evils]. If you do not have twenty rupees, give ten rupees in charity. Once you experience a bit of loss and you start thinking as to where you are going to obtain food, the soul will fear missing the salâh in future.

221. ***Condition*: I am studying at the university. All praise is due to Allâh Ta'ala that I understand the lessons well and also obtain good results. However, I start thinking great of my**

self and begin looking down at others. I also perceive some greatness when I offer my s̲alâh.

***Answer*: Read the article, *The treatment for conceit and pride*, one time daily.**

222. *Condition*: Every morning I engage in *murâqabah* before taking breakfast. In this *murâqabah* I think to my self that Allâh Ta'ala is watching me. Thereafter I ponder over the sins of my mind for about one minute or less. I then think about the sins of my eyes, then the sins of my ears, and then the sins of my heart.

Answer: Take stock of yourself before or after every s̲alâh. Think about the sins that you committed and seek forgiveness. And express gratitude over the good deeds that you did.

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223. *Condition*: بِسْمِ رَبِّ الشُّهَدَاءِ وَالصَّالِحِيْنَ

Answer: Why do you not write بسم الله الرحمن الرحيم which is also Sunnah? These new things are not good because they cause divisions in the *ummah*. Abandoning a Sunnah is the prelude to innovation (*bid'ah*).

224. *Condition*: By the grace of Allâh Ta'ala, this sinful servant established a relationship of reformation since the last one year. After establishing this relationship, I found my entire past life to have gone to waste. All praise is due to Allâh Ta'ala that ever since I established this relationship, I experienced peace in my life. This is my first letter. I had been studying in Karachi for quite some time but came to Lahore this year because of certain constraints. All praise is due to Allâh Ta'ala that while I was in Karachi I had the good fortune of attending your assembly every Thursday night, and my reformation continued. Now that I am deprived of

your assembly, I am in need of my own reformation through correspondence. I hope that you will show kindness to me.

***Answer*:** Reformation is realized through correspondence as well. You must write at least one letter every month.

225. ***Condition*: I make *du'â* that Allâh Ta'ala cures you quickly and that He enables the entire world to benefit from your services and your blessings. Âmîn.**

***Answer*:** Âmîn. Âmîn.

226. ***Condition*: I am suffering from two illnesses at present:**

(1) I am overpowered by my inner self (*Nafs*) at times and it makes demands on my desires. I am most troubled by this.

***Answer*:** There is no sin as long as the demands remain demands. Once a person acts on unlawful demands, he will be sinning.

***Condition*: (2) All praise is due to Allâh Ta'ala that I am completing my *wazâ'if*. However, I am lazy in completing the daily *manzil* (the daily *du'âs*) since quite some time now. Kindly show me a treatment for this.**

***Answer*:** You should take courage and complete your *wazâ'if* and carry out as much as you can. However, the most essential thing is to abstain from sins because the friendship (*wilâyat*) of Allâh Ta'ala is dependent on abstention from sins.

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227. ***Condition*: I am a teacher teaching books in a madrasah and I also have the responsibility of seeing to the students. Almost every talk of yours emphasises the need to protect one's self from evil glances. All praise is due to Allâh Ta'ala that if my eyes fall on women, I lower my gaze. My eyes are also averted from other young boys. However, there also**

young boys among the students who are before me. Will looking at them also be included in *badd nazrî* (evil glances)?

Answer**:** Yes.

228. *Condition*: If this is included in "evil glances", how can one safeguard one's self from this?

Answer**:** Those boys who are handsome should be made to sit on the right or left, while those who are less handsome should be made to sit in front of you. Those who are in front of you will be the *matn* (the main text of a page) while the handsome boys will be the *hâshiyah* (the marginal notes of a page). It is easy to avert one's eyes from the *hâshiyah*.

229. *Condition*: If I were to avert my eyes from these students, will they not feel inferior? Or will their hearts not feel hurt?

Answer**:** You should fearlessly tell the students that this not looking at them is the order of Allâh Ta'ala. They will benefit more through the blessing of piety. The hearts can feel hurt but the *Dîn* should not be hurt.

230. *Condition*: Is mere looking considered to be an "evil glance" or looking with desire an "evil glance"?

Answer**:** When the electric wire is connected to a bulb, the connection is there but the light is not on. Since the connection is present, how long does it take for the light to come on? [It takes no time at all]. In like manner, it does not take long for "desire" to develop. Precaution therefore demands that you do not look at such people through whom there is the possibility of desire developing.

231. *Condition*: I request Hadrat's *du'â* that Allâh Ta'ala accepts me for the service of Islam and that He conveys me to

the highest limit of the *auliyâ, siddîqîn* (the true friends of Allâh Ta'ala).

***Answer*:** I make *du'â* with all my heart and soul.

A letter from an *'âlim*.

232. ***Condition*: May Allâh Ta'ala bless Hadrat with health, strength and a life of 120 years with well-being. (Âmîn)**

***Answer*:** Âmîn. Âmîn.

233. ***Condition*: I sent a letter about one month ago but did not receive a reply as yet. It is probably because of some problem in the postal system or that Hadrat did not even receive it as yet.**

***Answer*:** I received it but there was a delay in replying to it because of certain reasons.

234. ***Condition*: In accordance with Hadrat's instructions, I started attending your assemblies. I was also present last Monday. Apart from this, I also try to offer the *maghrib salâh* in the *khânqâh* once or twice a week.**

***Answer*:** Mâshâ' Allâh. Congratulations. May Allâh Ta'ala make this beneficial by His grace.

235. ***Condition*: Seeing Hadrat from a distance causes joy to my eyes and tranquillity to my heart. I do not have the courage to shake hands with Hadrat because I do not see any of the other *murîds* shaking hands with Hadrat after the salâh. I conclude that Hadrat probably gets tired by shaking hands. I therefore cool my heart by merely looking at Hadrat. I take an oath by Allâh Ta'ala that it is only by looking at Hadrat that I experience such an effect which I cannot even convey with words. I have heard with regard to the assemblies of**

Hadrat Muftî Muhammad Hasan Sâhib *rahimahullâh* towards the end of his life that the *murîds* used to present themselves, remain seated silently, and then depart. At that time I did not understand the benefit of this. Now I personally witness what strength it gives to my soul by merely looking at you from a distance one or twice a week. This gives me more inspiration towards acts of obedience.

***Answer*:** This is proof of your love for me and your total affinity (*munâsabat*) with me. Deriving benefit from a person is based solely on affinity. May Allâh Ta'ala make this a means of being in the shade of His Throne on the day of Resurrection for both of us.

236. ***Condition*: All praise is due to Allâh Ta'ala that through the guidance of Hadrat, I am able to abstain from sins to a large extent.**

***Answer*:** All praise is due to Allâh Ta'ala. I am greatly pleased. اللهم زدفزد- Allâh! Increase him (in his deeds) and give him more. Remaining steadfast on abstention from sins is the core result of *sulûk*. May Allâh Ta'ala bless us with this.

237. ***Condition*: Hadrat was most certainly correct in saying that it is essential to present one's self by one's shaikh. I perceived the clear benefit of this with my own eyes.**

***Answer*:** Mâshâ' Allâh.

238. ***Condition*: The rank and great position of Hadrat, the position of *qutb*, *ghauth* and *abdâl* which Allâh Ta'ala bestowed to Hadrat in the entire world, and the astonishing and unique light which hovers over Hadrat like a cloud – all these are factors which have placed great awe in Hadrat. Consequently, sinful people like me do not have the courage to come close to Hadrat and to appear before him. At times I am filled with remorse that I can see my beloved but am**

deprived of meeting him. At times I think about this deprivation and am unable to fall asleep for a long time.

Answer**:** This deprivation has its own mind. It can go far away when it wills. When it comes, you should most certainly come and meet me. Introduce your self to Mîr Sâhib and he will enable you to come and meet me.

239. *Condition*: **Hadrat, when I am in solitude, your image comes before me. I experience a strange sort of trembling and a strange joy as well. I do not know what this is as I did not experience it before. Hadrat, guide me in this regard so that I may experience some peace. I hope that you will not deprive me.**

Answer**:** My heart is pleased by your love. Love for the shaikh is the key to all the ranks of *sulûk*. These are all the effects of love. Congratulations.

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240. *Condition*: **Hadrat, I pledged allegiance to you last Thursday. Hadrat, I miss the *fajr salâh*.**

Answer**:** Sleep early at night, set an alarm or ask someone to wake you up, even if you have to spend some money in this regard. The day you miss the *fajr salâh*, offer it at *ishrâq* time, and then offer twelve rak'ats of optional salâh.

241. *Condition*: **I am also not engaging in *dhikr* regularly.**

Answer**:** You may decrease the [prescribed] number but do not miss it out completely.

242. *Condition*: **By virtue of Hadrat's admonitions and *du'âs*, I am trying to safeguard my eyes from young boys and women.**

Answer**:** An effort is only successful when you save yourself from evil glances. If not, that is not an effort but a mere feeling.

243. ***Condition*****: I have a bearded friend who is also regular with his s̲alâh. I love him for the sake of** ***Dîn*****. Is this love lawful? What should I do?**

Answer**:** Take stock of your own self – that do you have even the slightest inclination towards him or not? If you have no inclination whatsoever, then this love for the sake of Allâh is lawful. If the *Nafs* has the slightest inclination, remain aloof from him.

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244. ***Condition*****: I read the article on pride and back-biting and found some shortcomings in my self. These illnesses have not come out of me completely.**

Answer**:** If you speak ill of someone and he comes to know of this, it becomes obligatory on you to ask him for forgiveness. If not, you must announce in the gathering in which you spoke ill of him that you committed a serious mistake. There are many good qualities in him which we have not realized as yet. Just as a fly sits on a wound, I saw his [one] fault, turned a blind eye to a hundred good qualities of his, and landed with the wrath of Allâh Ta'ala by backbiting him. Seek forgiveness from Allâh Ta'ala and send some rewards for this person [e.g. by giving in charity in his name]. The treatment for pride is that you must say the following morning and evening: "O Allâh! I am the worst of all Muslims in my present condition. I am worse than all the unbelievers and animals as regards my end because I do not know in what state I am going to die." Develop humility in yourself and consider yourself beneath everyone. Be the first to offer *salâm*.

Think of your faults and think to yourself that you have absolute knowledge about your own faults. How can the person who definitely has faults be better than the one you assume to have faults? It is therefore also rationally necessary to think of yourself to be beneath everyone.

245. ***Condition*****: I have the illness of ostentation.**

Answer**:** The cause of ostentation is love for name and fame (*hubb-e-jâh*). In other words, desiring honour among the people. You should think to yourself that the people who are showing honour and respect to me do not have knowledge of my faults. If they came to know of my faults, e.g. they come to know of my ostentation, they would consider me to be despicable. Even if I acquired honour among the people through my ostentation, neither will those who honour me will remain forever nor will I remain forever. How foolish it is to be happy over something that is so fleeting! There was no benefit in it, and I also earned the displeasure of Allâh Ta'ala.

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246. ***Condition*****: Hadrat, the first and most important thing is that Allâh Ta'ala blesses me with firmness in îmân. We continue making *du'â* for this to Allâh Ta'ala. The example of this is that when our eyes open at night for *tahajjud* we do not have so much of courage to wake up alone and perform ablution. In other words, we experience fear.**

Answer**:** The permission of waking up for *tahajjud* at night is on the condition that you sleep for a full six hours.

247. ***Condition*****: In other words, I have to take another person with me. Is this fear a sign of weakness in îmân?**

Answer**:** No, it is a natural fear.

248. ***Condition*****: Show me such a deed whereby îmân creeps completely in our veins and nerves. In other words, that we are bestowed with firmness in îmân.**

Answer**:** Firmness in îmân is achieved by remaining in the company of the *Ahlullâh* (the beloveds of Allâh), adhering to the *dhikr* of Allâh, and abstaining from sins. Pay particular attention to all this.

249. ***Condition*: The other point is that whenever I start doing some deed, I do not act on its *'azîmat* (the preferred manner of doing a deed) but merely on the permissible way of doing it. Is there any way of doing every deed in the preferred and ideal manner and, in fact, to leave out the mere permissible way?**

***Answer*:** It is better to act on the permitted – that is *rukhsat* – because the Nafs does not experience pride and greatness from this.

250. ***Condition*: I make an intention that I will do every deed in accordance with the pleasure of Allâh Ta'ala. But when I start a deed and complete it, I say to my self that I did it for Allâh. This shows that I made this intention at the end of the deed [and not at the beginning]. What should I do?**

***Answer*:** If your heart had no intention of doing it for the pleasure of Allâh Ta'ala nor the intention of showing off to people then this is also *ikhlâs* (sincerity and devotion). This is because when there is no "creation" (*makhlûq*) in the heart, there is Allâh and Allâh alone.

251. ***Condition*: Hadrat, I have missed salâhs of the past which I have to fulfil. Should I offer the missed salâhs in place of the Sunnah and optional salâhs so that I could complete the missed salâhs quickly?**

***Answer*:** It is not permissible to leave out the Sunnah-e-mu'akkadah salâhs. You may leave out the optional salâhs. However, you should offer one *qadâ* (missed) salâh with one salâh time. This is sufficient and also easy.

252. ***Condition*: Hadrat, many outside thoughts come to me when I am in salâh. I think to myself that I will try not to allow such thoughts, but I do not know why they still inundate me in my salâh. I desire that only thoughts of Allâh Ta'ala should come in my salâh.**

***Answer*:** There is no harm. When your thoughts stray, get hold of them and redirect them to the presence of Allâh Ta'ala. This is sufficient for humility (*khushû'*) [in salâh].

253. *Condition*: My character and manners are very despicable. It is possible that people may be hurt by them. I become angry and annoyed over trivial matters. I also raise my voice when I become angry. In other words, my tone becomes sharper than normal.

***Answer*:** There is a great need to rectify this. Read the article, *The cure for anger*, once daily and practise on it. Study my book, *The treatment for anger*, constantly.

254. *Condition*: Hadrat, the home environment has a considerable influence on me. I live in a hostel but when I go home, I start behaving like the house-folk. Music is played at full volume at home, the home environment is more materialistic than religious. Some of them offer salâh while others do not. If I were to say anything, it has no effect on them. In other words, my words do not have such an effect whereby they could influence others. It is obvious that all this is probably because of my own sins. Kindly provide me with a prescription whereby I myself will become totally reformed and the home environment will also be corrected.

***Answer*:** At present you will not be able to set right the home environment verbally. The beneficial way for you and the house-folk is through practical *tablîgh*, viz. that you personally abstain from sins and do not join them where sins are committed even if they are displeased by this. You must save your self from sin and do not say anything to the others. This will have a very good effect on them. Moreover, deal with them with love and good character.

255. *Condition*: I eat a lot, sleep a lot and talk a lot. Consequently, I blurt out incorrect things as well. I abstain from speaking lies, but talking a lot is also not a good habit.

***Answer*:** In today's times, the advice of the *Ahlullâh* is that one should not eat nor sleep less. Eat to the extent that you set aside hunger of one or two morsels, and sleep at least six hours. Do not intermingle with people unnecessarily and speak less. Before you speak, think to yourself: what am I saying? If it is something sinful, remain absolutely silent. You may say something that is permissible and then remain silent. At the same time, do not remain excessively silent. There is nothing wrong in having an amiable nature if it is for the sake of one's health.

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256. *Condition*: While offering the *tarâwîh salâh*, some of my past affairs constantly pass through my mind. What method should I adopt to direct my attention towards Allâh Ta'ala?

***Answer*:** Bring the presence of Allâh Ta'ala again and again to your heart.

257. *Condition*: In which departments of *Dîn* should I spend my time: in *tablîgh*, self-reformation (*islâh*), or teaching?

***Answer*:** All the departments of *Dîn* are important at their respective times and situations.

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258. *Condition*: I find a shortcoming in the first stage of patience, i.e. exercising patience in fulfilling acts of worship (*as-sabr 'alal 'ibâdah*). As for the second type of patience, i.e. exercising patience over the pain which the heart experiences in stopping the soul from committing sins, I try to exercise this patience but am successful at times and unsuccessful at others.

***Answer*:** If you experience any shortcoming in the acts of worship which are obligatory, for example *fard, wâjib, Sunnah-e-mu'akkadah,* then the treatment for this is that you should take courage and impose the soul on worship irrespective of how much discomfort you experience. In like manner, there is no treatment apart from courage in bearing the discomfort which you experience in abstaining from sins. You should make a firm determination that you are not going to bear the unlawful enjoyment of sinning even if it means losing your life. Engage in *murâqabah* of the punishment of the Hereafter in order to threaten your self. If you still commit a sin, inform your shaikh about your condition and then practise on whatever punishment he prescribes. For example, he might ask you to offer optional salâh or give in charity. Fulfil such orders of his.

259. *Condition*: I used to listen to music previously and memorized the words [of the songs]. Now if I hear such music playing anywhere or if it is played at home, I try hard not to pay attention to it but at times I am unable to do this and the words [of the songs] come on my lips.

***Answer*:** Express remorse in your heart at such a time, seek forgiveness, and make a firm determination of piety for the future.

260. *Condition*: All praise is due to Allâh Ta'ala that I exercise patience over calamities, but at times if someone vexes me a lot or accuses me of something which I am not, I can never tolerate this. I most certainly say something or the other to the person. However, I am unable to control [the tears of] my eyes. At times, that sorrow does not end at all and it causes an impediment in my worship. At times, I inform others as to what that person said to me.

***Answer*:** If anyone wrongs you, there is no harm in relating the incident to a sympathizer for the purpose of lightening your burden. This is not considered to be backbiting.

A letter from an *'âlim* of Barbados who is a *khalîfah* of Hadrat.

261. *Condition*: **It is after quite some time that I have been able to present myself before Hadrat through correspondence. Despite many hopes and *du'âs*, it was through the decree of Allâh Ta'ala that I was deprived of the honour of kissing your feet. Despite making efforts in this regard, I was unable to come over. It was solely the will of Allâh Ta'ala.**

Answer: There is no harm because it was not within your control. You will not be deprived in any way.

262. *Condition*: **However, I was so ashamed that my soul led me astray and also deprived me of writing to you by causing me to procrastinate. May Allâh Ta'ala save me from future deprivation.**

Answer: This [writing] is within your control and there should be no shortcoming in this regard.

263. *Condition*: **As regards my quest for reformation, all praise is due to Allâh Ta'ala that I am receiving the inspiration to complete my practices (*ma'mûlât*) according to my ability. However, I am not regular with the *Munâjât-e-Maqbûl*.**

Answer: One has to derive pleasure from the *Munâjât* because this is a conversation with Allâh Ta'ala.

264. *Condition*: **All praise is due to Allâh Ta'ala that my heart is affiliated with the recitation of the Qur'ân.**

Answer: Mâshâ Allâh.

265. *Condition*: **Due to the nudity in this place [Barbados] and then engaging in business throughout the day with such people, I cannot say that I am completely safe from evil glances. However, I try very hard in this regard.**

Answer: Take a bet against your life and then you will be saved.

266. ***Condition*****: As per Hadrat's guidelines, I engage in constant** ***durûd sharîf*** **and I seek forgiveness from Allâh Ta'ala before I go to sleep.**

Answer**:** This is the correct thing to do.

267. ***Condition*****: May Allâh Ta'ala bestow an Islamic environment through His mercy so that we may be saved from these curses.**

Answer**:** While an Islamic environment most certainly makes things easy, piety is compulsory in every type of environment. Do not be overcome by difficulties. The more difficulties you bear, the sweeter the îmân you will be blessed with.

268. ***Condition*****: I remain discomforted in my constant remembrance of Hadrat. I most certainly make** ***du'â*** **to Allâh Ta'ala that He conveys a filthy person like me to you and accepts me for your service for a long time.**

Answer**:** Âmîn. Âmîn.

269. ***Condition*****: All praise is due to Allâh Ta'ala that my heart is filled with the love and honour of Hadrat. I make a humble** ***du'â*** **to Allâh Ta'ala daily that He blesses me with the wealth of** ***nisbat-e-ittihâdîyyah*** **(complete affinity with one's shaikh) and** ***fanâ fî ash-shaikh*** **(total engrossment in one's shaikh). O Allâh! Convey this insignificant person quickly to his shaikh solely through Your mercy and without my deserving this, so that my uneasy and restless heart may be blessed with peace and tranquillity.**

Answer**:** Âmîn.

270. ***Condition*****: By virtue of Hadrat's attention, all praise is due to Allâh Ta'ala that I experience solace in solitude. I abstain from intermingling with others. Apart from my livelihood occupations, I remain at home most of the time. I**

constantly think of Hadrat's sincere and admonitory statement: "Become one who abandons the world and not one who is abandoned by the world."

Answer**:** Mâshâ Allâh.

271. *Condition*: I conduct an assembly every Thursday in the Masjid after the *'asr salâh*. As per Hadrat's instruction, I am presently reading *Mawâhib Rabbânîyyah* to the people. I try to read more from the book and merely provide a simple translation of a word or explain a poem from my side. I do this so that the assembly may be filled and blessed by the spirituality of Hadrat.

Answer**:** Mâshâ Allâh. My heart is pleased by your good thoughts about me. May Allâh Ta'ala treat me in accordance with your good thoughts about me. Âmîn.

272. *Condition*: Hadrat, I think to myself that I have become so wicked because of my sins that Allâh Ta'ala is not accepting me in His lofty court.

Answer**:** Seek forgiveness for sins, but do not have bad thoughts about Allâh Ta'ala - that this is the punishment for our sins, etc. If – Allâh forbid – He starts punishing us, what will our condition be? We must remain hopeful of His mercy.

273. *Condition*: I request Hadrat to make special *du'âs* for me that Allâh Ta'ala brings upon that day quickly when I remain at your feet and my trembling heart experiences tranquillity. (O the most Merciful of those who show mercy, accept this insignificant person).

Answer**:** I make *du'â* with my heart and soul.

274. *Condition*: I suffice with this and take leave with a request for *du'âs*. Kindly bless me with your valuable words of advice.

***Answer*:** My advice is to keep your eyes pure from casting evil glances, and keep your heart pure from evil thoughts. The eyes are the borders while the heart is the capital. Safeguard the borders by saving the eyes from evil glances. Safeguard the capital by saving the heart from evil thoughts and thinking of past sins. The one whose borders [eyes] and capital [heart] are safeguarded, his country of îmân and Islam is protected.

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275. *Condition*: Hadrat, I experience personal desires a lot. This happens especially after eating and at night when I lie down to sleep.

***Answer*:** There is no harm in this as long as you do not act on these desires. The more intense one's desire, the more intense the effort in stopping it, and consequently, the stronger the light in one's soul. It is these very desires that are means to gaining proximity to Allâh Ta'ala. One should not be disturbed by them but suppress them.

276. *Condition*: All praise is due to Allâh Ta'ala that by reading Hadrat's *mawâ'îz* (admonitions) the crime of casting evil glances has come out of me for over a year now. If my eyes fall on anyone, I move them away immediately. My heart does not even desire to look at women. I have been staying aloof from women since childhood. I have stopped talking to them since the age of eleven.

***Answer*:** Mâshâ Allâh. I am greatly pleased.

277. *Condition*: It is for this reason that I rarely attend family gatherings. But Hadrat, evil thoughts still come to my mind.

***Answer*:** Where there is intermingling of males and females, taking of photographs, television – in short, wherever any acts of disobedience are taking place – it is not permissible to attend such places even occasionally.

For [evil] thoughts to come to one's mind is not evil. To bring them is evil, and to occupy one's self in them is evil.

278. ***Condition*****: Hadrat, I have unfortunately fallen in love with my cousin, whereas I neither talk to her nor look at her. If my eyes fall on her, I turn them away immediately.**

Answer**:** This is not sufficient. How can you say that you do not look? What you consider as "eyes falling" is not really "eyes falling". Rather, your soul is causing you to look and deluding you into thinking that you are not looking. Secondly, your soul is happy from inside that she is looking at you. You should therefore observe Shar'î *pardah* from non-*mahrams*. This love [for her] developed because you are not observing Shar'î *pardah*.

279. ***Condition*****: However, I cannot stop thoughts about her coming into my mind. On reading Hadrat's booklet,** ***The destructiveness of false love,*** **I remained on guard for two days and said to my self that no matter what, I will not bring such thoughts to my mind. However, I fell into the same sin tonight. I am most ashamed. Hadrat, I experience a lot of wet dreams because of this.**

Answer**:** When such thoughts come, do not occupy yourself with them. Occupy yourself in some other permissible task. Start reading one of my books, engage in lawful conversation with someone, or joke with someone [in order to divert your mind]. Think of death, the grave, and of the Hell-fire for a few minutes. This inundation of thoughts is also because of not observing *pardah*. If you observe *pardah*, these thoughts will also decrease.

280. ***Condition*****: Hadrat, there is nothing really remarkable about that girl. When I think about it, there is a world of difference between our temperaments. She neither has any beauty nor any other excellence.**

Answer: This is the evil consequence of not observing *pardah* – that despite the absence of beauty and attraction, the soul is still inclined towards her. The treatment for this is the observation of Shar'î *pardah* because even if you immediately turn your eyes away from her, love will develop.

281. ***Condition***: **Hadrat, show me a treatment whereby the excess of personal desires will decrease.**

Answer: There will be some balance if you observe *pardah* and remain aloof from the causes of sin. However, your desires will not come completely to an end nor is this required because gaining proximity to Allâh is dependent on striving (*mujâhadah*). You should not be disturbed by the intensity of desires because the stronger the striving, the stronger will be your witnessing [the bounties of Allâh Ta'ala]. You will be bestowed with such îmân that it is as though you are seeing Allâh Ta'ala.

282. ***Condition***: **Make *du'â* that Allâh Ta'ala gives me the courage to abstain from this illness, and that He enables me to utilize the courage which He already gave me.**

Answer: Âmîn. Âmîn.

283. ***Condition***: **Hadrat! I do not fall asleep quickly when I lie down to sleep at night. I fall asleep after hours. This causes my heart to be inclined towards sins and I start having evil thoughts. Consequently, I am found lacking in offering the *fajr salâh*.**

Answer: Go for a long walk before going to sleep so that you get quite tired, and do not sleep late. Go to bed early. Have fleawort seeds with water for four days in the week. This is also beneficial against excessive wet dreams.

284. ***Condition*: I am thinking of abstaining from sleeping at all at night. If you permit me, I will start doing this.**

Answer: Don't ever do that.

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285. ***Condition*: As-salâmu 'alaykum.**

I am materially well and request your *du'âs* for wellness and well-being in both the worlds. I am about eighteen years old. All praise is due to Allâh Ta'ala that I am memorizing the Qur'ân. I took the courage in interrupting you because I studied at English institutions up to college level. In the course of my studies, I remained engrossed in many sins. On one hand, there is a lack of îmân in our colony environment, and on the other hand, there is great weakness in îmân. However, Allâh Ta'ala inspired me to repent. I left the college and started memorizing the Qur'ân. All praise is due to Allâh Ta'ala that I have now completed 23 parts (*pârâs*). However, the old thoughts and inclinations still come to my mind. At times, they take on very intense dimensions. It is with extreme difficulty that I have to save myself and I am left at a total loss. At times I am overtaken by religious fervour while at other times I am overtaken by worldly emotions. After reading some of your valuable books and consulting with my respected teacher, I wrote to you.

Answer: It is not evil for evil thoughts to cross a person's mind, for his emotions to ignite, to think of his past sins, or to experience an intense desire to commit sins. However, it is evil to act on all this. Do not be troubled by these thoughts. You should understand this well that even if a person commits just one sin and then reaches the rank of a *qutb* and *abdâl* through repentance, evil thoughts and whisperings will still come to him. But this is not harmful. One should strive and think that this trembling is liked by Allâh and this is the means to His love. This is my poem in this regard:

تمام عمر تڑپنا ہے موجِ مضطر کو
کہ اس کا رقص پسند آگیا سمندر کو

"The turbulent wave has to toss and roll throughout its life because the ocean has become attracted to its dance."

You should therefore not occupy yourself with these thoughts nor try to get rid off them. Instead, occupy yourself in some other lawful task. You should understand this well that it is not evil for thoughts to come to you, but it is evil for you to bring these thoughts upon yourself. To have an inclination towards sin is not a sin, but to act on such inclinations is a sin. For example, when a person is fasting, he feels like eating and drinking. Even if he experiences this inclination [to eat and drink] 100 000 times but does not eat and drink, his fast will not break. Similarly, a person can have 100 000 inclinations towards sinning, but if he does not commit the sin, his piety too will not break. You are the most pious of people as long as you do not act on the inclinations to commit sins.

286. *Condition*: I make a humble request for *bay'ah* (pledge of allegiance) and *du'âs* to you. I hope that you will accept this *bay'ah* from a sinner like me. I am unable to come to you, or else I would have personally come and requested *bay'ah*. Finally, I ask you for forgiveness for any disrespect I may have shown to you.

***Answer*:** I have accepted your *bay'ah*. However, *bay'ah* is Sunnah while the actual obligation is reformation (*islâh*). You should therefore be concerned about this and be particular in corresponding with me for the purpose of reformation.

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287. *Condition*: Hadrat, after returning from a journey, I could not come and visit you. I also could not attend this Monday's

talk. My heart is in a strange condition. Satan has once again started whispering to me with regard to that girl.

***Answer*: **This is the evil consequence of not attending the assembly (*majlis*). These assemblies are nourishment for the soul. If you do not nourish it, then whatever condition you experience is less [compared to the evil consequence of not attending].

288. *Condition*: My house-folk are ready to get me married. However, that girl refused after first agreeing to marry me. I wish to talk to her for the last time so that I may tell her that I want to marry her. Kindly provide me with some treatment.

***Answer*: **Do you still have hopes after she refused? Do not speak directly to her but through someone else and clear your heart. If she refuses, look somewhere else.

289. *Condition*: All praise is due to Allâh Ta'ala that I had started to offer the *fajr salâh* regularly and I am adhering to my *ma'mûlât* as well. It is only when I go to hospital that I cast evil glances. May Allâh Ta'ala protect me from this as well.

***Answer*: **Do you consider this [casting evil glances] to be insignificant? When you are at such places, you should be very careful about lifting your gaze. The absence of intention to look is not sufficient. Instead, you should make an intention that you are not going to look. Only then can you save yourself, if not, you will not be able to save yourself.

290. *Condition*: Hadrat, the hospital administrators are Christians. How can I wear my lower garment above the ankles? They will ridicule Islam. I am prepared to leave. Kindly advise me in this regard.

Answer**:** They will certainly ridicule you because they are the enemies of Islam. They are harming their own selves. But why are you harming yourself by covering your ankles and thereby earning the wrath of Allâh Ta'ala? You should warn them that this is the order of your religion and that they dare not utter anything against this. The hallmark of a believer is that he does not fear the criticism of any critics. A believer is ready to combat the enemy on the battlefield and he fears [Allâh Ta'ala] at home.

291. ***Condition*****: Hadrat, Satan has embarked on another plot: my heart desires attending your assembly, but I experience a strange condition that while my heart wants to come, at the same time, it does not want to come. I request special *du'âs* in this regard.**

Answer**:** Are you a slave of your heart or the slave of Allâh? If the heart does not desire, impose on the heart. What success can you attain by following Satan?

292. ***Condition*****: Previously my heart was restless to see you but now it does not even want to go [to attend the assembly]. Kindly make *du'â* that I can once again attend your assemblies.**

Answer**:** This is lack of love when you are satisfied with remaining far from your shaikh. The fountain-head of *Dîn* are the *Ahlullâh*, the companionship of their servants, and their assemblies. If you are going to cut yourself off from all this, you can never remain steadfast on *Dîn*.

A second letter from the same person.

293. ***Condition*****: Hadrat, I received the reply to my previous letter. All praise is due to Allâh Ta'ala that I have started attending the assembly once again. This is a great favour and bounty of Allâh Ta'ala. Hadrat, I acted on the reply which you**

gave me with regard to marriage. I spoke personally over the phone, she refused my proposal. All praise is due to Allâh Ta'ala that I have now emptied my heart of her.

Answer**:** All praise is due to Allâh. May Allâh Ta'ala bless you with steadfastness.

294. ***Condition*****: I have also completely given up talking with her friend who is my class fellow and who used to regard me as her brother.**

Answer**:** You do not become the brother of anyone if they regard you as such. She remains your non-*mahram*.

295. ***Condition*****: If you permit me, can I send Hadrat's booklets to both or either of them by mail?**

Answer**:** Definitely not. This is a trick of the soul. It wants you to maintain contact in this way. Such *tablîgh* in which there is the fear of committing the unlawful is also unlawful.

296. ***Condition*****: Hadrat, I am still lazy in offering *fajr salâh*. We have a library and madrasah in our locality. I get quite late after finishing my work there. I therefore get late in waking up for *fajr*. I am greatly concerned about my *fajr salâh*.**

Answer**:** Is it compulsory on you to go to the library or compulsory to offer the *fajr salâh*? You should abandon such preoccupations which cause you to miss any compulsory duty, or complete your work quickly. Never ever display shortcomings in offering *fajr salâh*. There are warnings of severe punishment for this.

297. ***Condition*****: All praise is due to Allâh Ta'ala that I am adhering to my *ma'mûlât* except for the recitation of the Qur'ân, although I do recite Sûrah Yâ Sîn and Sûrah Ar-Rahmân. I also recite the first ten verses of Sûrah al-Kahf. Hadrat, please make *du'â* that I memorize my forgotten parts**

of the Qur'ân and the rest of the Qur'ân as well (I memorized sixteen *pârâs* and forgot them). I request your *du'âs*.

***Answer*:** I am making *du'â*. Start memorizing little at a time.

298. ***Condition*: Hadrat, I gave up the course which I was studying at the hospital. I had very bad experiences there. It was very difficult to save myself from the Christian women who were there. I had to really make an effort to save myself on one or two occasions. It was the result of your companionship and *du'âs* that came to my help and Allâh Ta'ala saved me.**

***Answer*:** You did the right thing. I am greatly pleased.

299. ***Condition*: Hadrat, a few other issues cropped up. Kindly make *du'â* that Allâh Ta'ala saves me. My passions got the better of me on account of which I committed a sin. All praise is due to Allâh Ta'ala that I did not cast evil glances but I committed a great crime because I was alone at home. Kindly make *du'â* that Allâh Ta'ala treats me kindly.**

***Answer*:** Repent and make a firm determination of piety (*taqwâ*) for the future.

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300. ***Condition*: I make *du'â* for your health and well-being. Hadrat, there was a change in my spiritual health after the middle of Ramadân. Apart from one *pârâ* at *tahajjud* time, I did not engage in my other *adhkâr* (plural of *dhikr*) for several days. My concentration, enjoyment and pleasure in all this has been snatched away. My condition is such that I cannot even raise my hands for *du'â*, nor are words of *du'â* coming out of my mouth. Bewilderment, silence, depression of the heart, and restlessness of the soul have all encompassed me. My tongue is overcome by silence.**

Answer: Changes in spiritual health only come on account of sins. If you are abstaining from sins, this is certainly not harmful to you. This is a condition of *qabd* (withdrawal or retraction). When you experience this, impose upon yourself to continue your *ma'mûlât*. Allâh Ta'ala is watching to see whether you are His slave or the slave of enjoyment. This condition of *qabd* puts an end to pride and self-conceit. The elders say that when this condition of *qabd* is beneficial, it is even superior to the condition of *bast* (expansion and increase). Being pleased with whatever condition Allâh Ta'ala keeps a person is the crux of servitude. All that you have to do is be cognizant of not committing any sin.

301. *Condition*: I have this notion that my *du'â* will not be accepted. I seek forgiveness from Allâh. I seek forgiveness from Allâh.

Answer: Do not act on this notion. The *du'â* of a believer is not rejected.

302. *Condition*: It is my earnest desire that I obtain such accommodation whereby I can enjoy the close proximity of Hadrat and attend Hadrat's assemblies.

Answer: May Allâh fulfil your desire (and this desire is for the sake of *Dîn*, in fact, it is absolute *Dîn*) through His kindness. Read the following three times after each salâh and then make *du'â*:

يَا بَدِيْعَ الْعَجَائِبِ بِالْخَيْرِ يَا بَدِيْعُ

303. *Condition*: I read Hadrat's books while picturing my shaikh. In doing so, I enjoy the taste of your presence.

Answer: Mâshâ Allâh.

304. ***Condition*****: I will be returning to Hyderabad after Ramadân. I request the royal permission of coming to the** ***khânqâh*****.**

Answer: I am most pleased to grant you permission.

A letter of a Female Teacher

305. ***Condition*****: All praise is due to Allâh Ta'ala that I am a** ***hâfiz*** **of the Qur'ân and all thanks to Allâh Ta'ala that He appointed me for the service of His** ***Dîn*****. I am teaching in a girls madrasah in the department of** ***hifz*****.**

All praise is due to Allâh Ta'ala that I commenced this teaching about three and half years ago. May Allâh Ta'ala accept this. There is much progress – many girls have completed and many others are still studying. I also made every possible endeavour to make the girls practise in accordance with whatever knowledge Allâh Ta'ala bestowed us with. The issue at present is that all those who are connected with me or with whom I have some connection apparently meet me in a nice way. There are also those who portray themselves in a nice way but are actually my enemies. They have made it their occupation to attack me in every possible way and to get the support of others and thereby increase their numbers. All praise is due to Allâh Ta'ala that my heart is not afflicted by the fact that people speak ill of me, or as to why they speak ill of me. Instead, I try to identify my faults in this. As far as possible, I do not engage in self-pity. In fact, if anyone commits excesses against me, I forgive them without their asking for forgiveness. My heart is not disturbed by antagonistic efforts against me. However, since I do not like any evil for anyone and am also quick in forgiving others for their mistakes, why is this the case [that others intend evil for me]? What wrong deed am I doing? Or what deed can I do so that they and I may be reformed? I have gone into much detail. Kindly excuse me, and guide me in this

regard. It will be most appreciated. May Allâh Ta'ala forgive you and all those who are associated with you. May He bestow you with complete and quick health.

Answer**:** Maintain a correct relationship with Allâh Ta'ala and do not worry about the creation. The *Ahlullâh* have always directed their attention towards Allâh Ta'ala and did not waste their time in bothering about the creation [about what they think or say]. Worry about your own reformation. If you experience any pain from anyone then the safe option is for you to think that it is as a consequence of your deeds, and seek forgiveness [from Allâh Ta'ala]. Return evil with kindness and request Allâh Ta'ala to make you a manifestation of **ذوحظ عظيم** – one who has received a great share [of rewards from Allâh Ta'ala].

Search for your faults and think that there has to be something inside me which is irking others. For example, some people become angry very often and do not even realize that they have committed a wrong. Some people blurt out something which causes others to become antagonistic towards them. Study the seventh part of *Bahishtî Zewar* or my book, *The Spiritual Maladies and Their Remedies*. Our elders said: "Remain occupied in your work and do not worry about the work of others." We have to be concerned about our own reformation. We will not be questioned about others, as to why such and such person did such and such deed? Rather, we will be asked: "Why did you do such and such thing?"

If anyone harms you or commits a wrong against you, that person is harming his own self. You will be rewarded for exercising patience.

306. ***Condition*****:** **<u>H</u>a<u>d</u>rat, all praise is due to Allâh Ta'ala that through your *du'âs* I am thinking less of that non-*ma<u>h</u>ram*. I am knowingly not thinking of him. But thoughts of him occasionally come to my mind.**

***Answer*:** Do not occupy yourself in such thoughts.

307. *Condition*: I am in need of your *du'âs*. Apart from the Shar'î days when I am excused [i.e. during menses], I missed out my *ma'mûlât* of *dhikr* for two days because of my exams.

***Answer*:** You may decrease the amount but do not miss out the *ma'mûlât* completely. I make an earnest *du'â* for you.

308. *Condition*: I had asked you previously whether I should continue with these *ma'mûlât* during the Shar'î days [when I am excused] or not. I did not understand your reply. Kindly explain this issue again in simple words.

***Answer*:** It is not permissible to recite the Qur'ân, offer salâh and keep fast during these days. But you may engage in the *dhikr* of Allâh Ta'ala, i.e. سبحان الله *sub-hânallâh,* **لااله الا الله** *lâ ilâh illallâh, durûd sharîf*, seeking forgiveness, etc.

309. *Condition*: Hadrat, you had said that I should engage in my *ma'mûlât* when I am in solitude. However, there is someone or the other all the time at home. There is no such private place. Can I engage in my *ma'mûlât* in the same room when everyone falls asleep?

***Answer*:** Solitude means that you should sit in one corner in that same room and complete your *ma'mûlât*. It is not necessary for the room to be empty or for no one to be there.

310. *Condition*: All praise is due to Allâh Ta'ala that through the *du'âs* of Hadrat I am thinking much less of that non-*mahram*.

***Answer*:** All praise is due to Allâh Ta'ala. Continue with the treatment.

311. *Condition*: I have knowingly given up thinking of him but there is a slight inclination. I need your *du'âs* that Allâh Ta'ala cures me from all my spiritual ailments.

Answer: An inclination is not harmful because it is not within your control. Do not act on this inclination and do not bring thoughts of him knowingly.

312. *Condition*: My parents have arranged for me to marry in my maternal aunt's family. The boy is aligned with a political party whose religious beliefs our elders do not agree with. When I asked you about this, you said that such a relationship is totally inappropriate. Four years have passed since. My parents do not intend breaking off this agreement. Kindly guide me as to what I should do?

Answer: Send this question to the *dâr al-iftâ* of a *dâr al-'ulûm* and act on the *fatwâ* which they issue because it is not permissible to obey the creation when it entails disobedience to one's Creator.

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313. *Condition*: Hadrat, I am now able to control my anger to a considerable extent. I read your article, *The remedy for anger*, but forget to read it occasionally. However, the moment I remember, I read it. But I am affected later on for having forgotten to read it.

Answer: Continue reading it and practising on it.

314. *Condition*: Hadrat, I start crying over trivial matters. The matter is not something that needs crying over. My heart desires that I be included among the beloved servants of Allâh Ta'ala. At times my heart becomes disturbed for no reason and I start crying. Kindly make *du'â* that the love for this world comes out of our hearts and that we develop the love of Allâh Ta'ala. May He bestow us with true love.

***Answer*:** Do not cry too much. In today's times, excessive sorrow causes other psychological illnesses. Remain happy and hope for the mercy of AllâhI. When Allâh Ta'ala bestowed you with concern for the *Dîn* and inspired you to establish a connection with pious people for the purpose of reformation, then Allâh Ta'ala never deprives those who desire Him. Remain totally at ease – there is no failure in the cause of AllâhI. Be grateful that He blessed you with love. May He gradually bestow you with progress. Âmîn.

315. *Condition*: I saw water in a dream on one occasion and saw this again. It was a large body of water like that of the ocean.

***Answer*:** When a person sees water [in a dream] it is a glad tiding of *ma'rifah* (the true recognition of AllâhI). *Inshâ Allâh*, you will receive a lofty position of Allâh's *ma'rifah.*

316. *Condition*: Hadrat, how should I fulfil my missed salâhs? Hadrat, teach me some *tasbîhât* (glorifications of Allâh Ta'ala) because my heart remains disturbed and I do not like to go anywhere. If I commit any sin, I regret it greatly later on. Hadrat, may Allâh Ta'ala reward you with the best of rewards.

***Answer*:** Offer a missed salâh with each of your present salâhs. Read *sub-hânallâh* 300 times. Don't be troubled in the least and constantly hope for Allâh's mercy. Do not engage in *dhikr* more than the amount which I stipulated for you. Regret [and remorse over sins] is a blessed condition. This is proof that one is on the right path.

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317. *Condition*: Hadrat, all praise is due to Allâh Ta'ala that I received the reply to my third letter. My soul experienced such progress from your great answers which I am unable to express in writing.

Answer**:** All praise is due to AllâhI.

318. ***Condition*****: All I can say is that my spirits rose, the courage to strive against my self increased, the yearning towards good deeds increased, I have more abhorrence towards sins, there is a sharpness in myself to obliterate myself, and my desire to adorn myself with good characteristics has been reinvigorated.**

Answer**:** Mâshâ Allâh. O Allâh! Increase and give more.

319. ***Condition*****: Hadrat, when I have absolute time to myself, I try to engage in *dhikr* with mad and intense love. When I complete the *dhikr* I feel as though my soul is satisfied. Is this yearning a result of the kindness of Allâh Ta'ala and your companionship?**

Answer**:** All praise is due to Allâh Ta'ala. This is the special grace of Allâh Ta'ala on you, for whom the companionship of the shaikh becomes the means. But the essence of the matter is that nothing happens without the grace of Allâh Ta'ala.

320. ***Condition*****: Hadrat, my heart yearns to destroy my desires through striving and to make them subservient to the injunctions of Allâh Ta'ala. In this way, my proximity [to Allâh Ta'ala] will increase.**

Answer**:** Strive against those desires which are in conflict with the pleasure of Allâh Ta'ala.

321. ***Condition*****: The greater the desires of the soul, the greater the pleasure one experiences in stopping it. This striving feels very enjoyable. For example, it is my duty to remain awake at night. All the others in the room fall asleep one after the other. It is my endeavour to remain awake. The body experiences discomfort at this, but I perceive a light in my soul. In this way, one's sustenance also becomes lawful.**

***Answer*:** Correct. Congratulations. However, it is necessary that you complete six hours of sleep during the day.

322. ***Condition*: In this way, I am trying to put an end to every evil desire.**

***Answer*:** Mâshâ Allâh. I am most pleased. This is the fruit of *tasawwuf*.

323. ***Condition*: Hadrat, I come to you to acquire: (1) a pain in the heart [for Allâh Ta'ala], (2) the ability to worship Allâh Ta'ala as though I can see Him, (3) the ability to believe in Allâh as one ought to believe in Him.**

***Answer*:** May Allâh Ta'ala treat you in accordance with your good thoughts.

324. ***Condition*: The actual purpose of listening to your talks is that I must hear about the internal ailments which I cannot see and to pay attention to them so that I could reform them through you.**

***Answer*:** I am most pleased. This is an excellent intention.

325. ***Condition*: Whenever I attended your talk, it is the kindness of Allâh Ta'ala that whatever condition is overpowering my heart happens to be the subject of your talk. For example, the condition of repentance overpowers my heart and your topic happens to be on repentance as well. In this way, I benefited for the last ten years from your talks. Whereas it has been one year and ten months since my *bay'ah* to you.**

***Answer*:** Before starting my talk, I make *du'â* to Allâh Ta'ala that O Allâh, enable me to talk on a topic which Your servants are in need of.

326. *Condition*: Hadrat, as per your instruction, I try to do everything in accordance with the Sunnah. I consider following the Sharî'ah to be the only station. Is this what is referred to as *durweshî* and *faqîrî* [abstinence from the world and total attention towards the Hereafter]?

***Answer*:** Yes.

327. *Condition*: Hadrat, I think of death several times during the day and night, and I become concerned about preparing for death. Allâh Ta'ala instils the remembrance of death in my heart. Is this thinking of mine correct?

***Answer*:** It is correct.

328. *Condition*: Hadrat, just as I make the following intention for salâh: "I am offering salâh for Your [Allâh's] pleasure", in like manner I try to make the same intention before commencing every other good deed. O Allâh! I am doing this for Your pleasure. In this way, I am developing sincerity in every good deed. Is this manner of making intention correct?

***Answer*:** An intention is actually the intention of the heart. It is not necessary to say this verbally.

329. *Condition*: Hadrat, I experience such enjoyment in prostration that my heart desires that I do not raise my head from the prostration. I think that there is no enjoyment in any other deed as much as there is in prostration. This is because I acquire close proximity to Allâh Ta'ala when in prostration, and what greater bounty can there be in this world? I request your guidance in this regard.

***Answer*:** This is a blessed condition. A Hadîth states that when a person is in prostration, his head is at the feet of the Merciful [Allâh Ta'ala].

330. ***Condition*: Hadrat, Allâh Ta'ala creates ease in every task of mine. He enables me to eat such bounties which I did not even imagine. Allâh Ta'ala has saved me from every sorrow and pain of this world. Is it correct to consider the above bounties to be the bounties of *taqwâ* (piety)?**

***Answer*:** Consider these bounties to be the grace of Allâh Ta'ala and not the fruit of your piety.

331. ***Condition*: Hadrat, I am experiencing the following three conditions: (1) I fight with myself to ensure that I earn a lawful living. (2) I have a continuous physical illness. (3) My opponents are resolved on opposing me.**

***Answer*:** (1) Congratulations. (2) May Allâh Ta'ala give you complete cure. (3) If they oppose you in the truth, resort to patience and *du'â*.

332. ***Condition*: Is it possible that the beloveds of Allâh Ta'ala also experience the above three conditions?**

***Answer*:** Physical illness and the opposition of the creation are not essential for *wilâyat* (close friendship with Allâh Ta'ala). It is only *taqwâ* that is the condition for *wilâyat*. However, one should not consider one's self to be a beloved of Allâh Ta'ala. Consider yourself to be below everyone. When a servant is bad in his own eyes, he is good in the eyes of Allâh Ta'ala. When he is good in his own eyes, he is bad in the eyes of Allâh Ta'ala.

333. ***Condition*: I request your *du'âs* that by remaining in your company and acting according to your counsel, I engage in the *dhikr* of Allâh Ta'ala and other practices, that I rectify all the evils of the soul, and that I wipe out self-conceit and pride so that I may complete the path of *sulûk*.**

***Answer*:** I make *du'â* with my heart and soul. It is the practice of our elders to spend forty days in one's lifetime with one's shaikh.

334. ***Condition*: All praise is due to Allâh Ta'ala that by virtue of your blessed company my appearance from head to toe is now in accordance with the Sunnah. I am also abstaining from watching television, listening to music, going to un-Islamic gatherings, and involving myself in interest transactions. I closed all my accounts because one receives interest from these accounts. Whatever interest had accumulated was given to some needy people without the intention of any reward.**

***Answer*:** Mâshâ Allâh. I am most pleased with your conditions. O Allâh! Increase him (in his deeds) in good. It is a special favour of Allâh Ta'ala that you gave up those sins. O Allâh! Bless him with steadfastness.

335. ***Condition*: Hadrat, I would now like to inform you about my sins: almost all sins of lust and vanity are in me. I cannot even enumerate all these sins to you. I am extremely sinful and wicked. All evil titles are applicable to me. Hadrat, I request your *du'âs*. Make *du'â* to Allâh Ta'ala for me.**

***Answer*:** There is a different treatment for each sin. The method of treatment is for one to rectify one's condition and follow the prescriptions [provided by the shaikh].

I make an earnest *du'â* but a plan is also necessary in order to give up sins. This is mentioned above. *Du'â* alone is not sufficient.

336. ***Condition*: I would like to spend forty days in your blessed company. Hadrat, permit me to come through your kindness.**

***Answer*:** I gladly give you permission.

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337. ***Condition*: When I am staying in the *khânqâh*, I am unable to carry out *murâqabah* nos. 13 and 5 from the article,**

***The treatment for false love*. All praise is due to Allâh Ta'ala that I am regular in carrying out the other *adhkâr*.**

Answer: There is no harm if *adhkâr* and optional salâhs are missed out when one is in the company of one's shaikh.

338. *Condition*: Hadrat, I have this illness for several years now. I had informed you of it previously and you instructed me to read the following after every salâh: يَا حَيُّ يَا قَيُّوْمُ seven times, and لَاحَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ one time. And لَاحَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ twenty one times after the *zuhr salâh*. However, when I go to sleep, I still experience desires and all those other filthy thoughts. This results in ejaculation despite my constant efforts in trying to remove these thoughts.

Answer: As long as you do not take courage, the sin will not leave you. When your desires make demands on you, you must combat them, bear the pain of giving up the enjoyment of sin, and make a firm determination that I am prepared to lose my life but I am not prepared to bear the unlawful enjoyment of sin. If you do not take this courage, this sin will not leave you.

339. *Condition*: Hadrat, my father is not particular about offering salâh and fasting but reads many books and digests. Whenever I engage in any religious discussion with him, he replies: "I know everything, why are you telling me?" He watches television with the volume very high and continues watching till late at night, especially when I used to be at home. Despite my numerous refusals, he got me to install a cable television. He also told me that if I do not agree with these things, I should look for alternate accommodation. I left today because if I remain in the house, I will also become engrossed in watching cable television, and it will be because of me that in such a big family, *Dîn* and those who practise on *Dîn* will become disgraced.

***Answer*:** You yourself should not watch, do not leave your [father's] house, and do not remain in the house when the television is on. This practical *tablîgh* will be more effective than your verbal *tablîgh*. Despite spending so much of time in my company you still do not have in yourself the courage to abstain from watching television?

340. *Condition*: However, my father has now kept a full beard and given up reading digests these days. He reads your books while watching television. He offers all the salâhs that fall while he is in his shop. Together with this, my mother has started wearing the veil after listening to your talks. My younger sister has also done the same. They both offer the five times salâh regularly. My mother is also reading your books these days. She also quotes from them when the occasion presents itself.

***Answer*:** Since there is some benefit, be prudent in whatever you do. Do not be too strict. Reformation takes place gradually. But you yourself should not join them in any sin.

341. *Condition*: Hadrat, kindly make *du'â* for complete reformation, beneficial knowledge, and abundance in sustenance.

***Answer*:** I make an earnest *du'â*.

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342. *Condition*: At the time of offering salâh and other times as well, I am occasionally and also very often overtaken by the thought that I should think about words of *kufr* (unbelief) in my heart. Sometimes I am able to stop such thoughts while at other times I am unable to do so. At times wrong thoughts come to my mind when I hear Qur'ânic verses and Ahâdîth.

***Answer*:** It is not a sin to experience such thoughts and whisperings. However, one should not practise on them. And do not even utter such words verbally. The treatment for this is

that you should pay no attention to them. In other words, attach no importance whatsoever to them. Just as a dog constantly pants, you continue on your way. Neither occupy yourself in these thoughts nor try to chase them away.

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343. *Condition*: I require the treatment for ostentation [and doing things for show] because I suffer from this illness.

***Answer*:** The purpose of ostentation is acquiring honour among people. Constantly think to yourself that ostentation earns the displeasure of Allâh Ta'ala. Also think that the purpose for which this ostentation was committed – that is, honour among people – then when death approaches, neither will those who showed respect to me remain nor will I remain. So what intelligence is there in displeasing Allâh Ta'ala for such temporary honour!

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344. *Condition*: It was due to my weakness that I could not get down to writing a letter to you for so long. All praise is due to Allâh Ta'ala that I enjoy your companionship every day. This is a special gift from Allâh Ta'ala and I do not have the words to thank Allâh Ta'ala for this great bounty.

***Answer*:** Companionship with one's shaikh is a great bounty and a great door to establishing a bond with Allâh Ta'ala (*ta'alluq ma'a Allâh*). However, correspondence is also necessary for reformation.

345. *Condition*: Hadrat, it is by virtue of your companionship that I find myself in such a condition that I consider all the creation of Allâh Ta'ala to be better than me, that I am the worst of all people in the world, and that the creation of Allâh Ta'ala is far better than me.

***Answer*:** This is a very blessed condition.

346. ***Condition*****: Whenever I look around in the *khânqâh*, I find every person occupied in some sort of *dhikr* or the other. Even a guard and driver of the *khânqâh* appear as though Allâh Ta'ala is taking some work from him.**

Answer: Mâshâ Allâh. These good thoughts are also proofs of your love for your shaikh. Congratulations.

347. ***Condition*****: But an unworthy person like me is not able to do anything. My shaikh, make *du'â* for me.**

Answer: You take me every morning for a walk. Is this not a bounty?

348. ***Condition*****: Hadrat, for the past few days when I offer salâh and go into prostration I feel that my head is at the feet of Allâh Ta'ala. I take an oath by Allâh Ta'ala that this is what I feel.**

Answer: This is an extremely blessed and pleasing condition. My heart is overjoyed.

349. ***Condition*****: Hadrat, I have also occasionally experienced that after engaging in *dhikr* my eyes do not look up. It is as though someone is sitting in front of me, that I have lost my consciousness and senses, and tears begin flowing profusely from my eyes. I experience this condition after salâh at times, after *dhikr* at times, and at times when I perceive the love of Allâh Ta'ala in my heart. When I experience this, I feel that Allâh's mercies are raining down continuously on my heart. O my shaikh! What can I say:**

تو نے مجھ کو کیا سے کیا شوقِ فراواں کر دیا

پہلے جاں پھر جانِ جاں پھر جانِ جاناں کر دیا

"From what state to what state of abundant yearning you conveyed me. You first made me a beloved, then the beloved of beloveds, and then the most beloved of beloveds."

And as Maulânâ Mans̱ûr said:

اُن سے محبوبِ حقیقی کا پتہ ملتا ہے
شیخ پر جان چھڑکنا یُوں ہی بیکار نہیں

"It is through him that you learn about the True Beloved [Allâh Ta'ala]. Pouring your life over your shaikh does not go to waste."

***Answer*:** Mâshâ Allâh. Even without these words we have high hopes in your conditions.

350. *Condition*: O my shaikh and master! I cannot pen down what you blew in my heart and what you gave to me. This worthless person is not eligible for all this. I make this *du'â* to Allâh Ta'ala that He gives you blessing in your life with well-being and gives you a life of 120 years. He saves me and all of H̱aḏrat's associates from the sorrow of separation from H̱aḏrat.

یہی ہے میری تمنا بس آرزُو ہے یہی
سگانِ کوچۂ اختر میں ہو شُمار میرا

"This is my only desire and only wish: that I be included amoungst the dogs of the house of Akhtar."

***Answer*:** This is a blessed condition.

351. Condition:

فنا اِتنا تو ہو جاؤں میں تیری ذاتِ عالی میں
جو مجھ کو دیکھ لے اس کو تیرا دِیدار ہو جائے

"I should become so absorbed in your lofty being that whoever sees me is actually seeing you."

***Answer*:** May Allâh Ta'ala fulfil all our noble wishes.

352. *Condition*: Hadrat, it has been quite some time now that while I am engaged in *dhikr*, I experience an extraordinary enjoyment which I cannot explain. At times I also experience this when making *du'â*. My heart desires that I continue making *du'â*.

Answer: This is a very blessed condition.

353. *Condition*: However, most of the time I become so weary that I do not even feel like making *dhikr*. Even when I am making *du'â* the heart desires that I complete it quickly. I request Hadrat to make *du'â* for me and also show me a way whereby the first-mentioned condition remains with me all the time.

Answer: No one's conditions remain the same. The very meaning of the heart (*qalb*) is to change. It is from this root word that we get the word *inqilâb* (a revolution). The sole purpose is to do deeds irrespective of whether we experience a favourable condition or not. However, there is more reward in an unfavourable condition because the soul experiences more toiling [and striving].

354. *Condition*: Because of my mental weakness, Hadrat gave me this choice to increase or decrease my *dhikr* as I feel appropriate. If Hadrat permits me, I would like to continue this practice in this way. Or whatever Hadrat feels appropriate.

Answer: Decrease your practices by half when you feel weak.

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355. *Condition*: I hope you are well. Before asking about certain issues, I would like to say that the letter of *mujâz suhbat* (a person who is made *khalîfah* by his shaikh but who cannot make others his *murîds*) which Hadrat gave me is solely through Hadrat's kindness. I do not find any excellence in myself. In fact, I do not even know whether I should be

thanking Hadrat or expressing some other thoughts in this regard. However, after this kindness of Hadrat I perceive a special change within my self. I am experiencing a desire towards acts of obedience and my concern in abstaining from sin has increased compared to before.

***Answer*:** Mâshâ Allâh, this is a very blessed condition.

356. *Condition*: Hadrat, the first issue is that although I do not consider others to be beneath me and lower than me, I consider myself to be very pious and righteous most of the time.

***Answer*:** It is sufficient to be considered evil in the sight of Allâh Ta'ala when a person considers himself to be good. Considering one's self to be good is proof of the fact that he is not looking at his own faults. Not looking at his faults is in itself a major fault. In fact, it is the worst category of faults. This is because he is looking at one of his genuine merits and this caused self-conceit. We can therefore say that he has been deceived by his merit. But if a person has faults in him but thinks good of himself that "I am very pious and very righteous", then he is involved in a most evil type of conceitedness and is also a foolish person. The destruction of the sick person who does not see any sickness in him is certain. Say to your self: "O you worthless thing. You are involved in a destructive illness in that you cannot see your own faults. You are also considering yourself to be pious and righteous. You should therefore repent from this way of thinking. You have not even got a wind of piety and righteousness." If you think of this constantly, you will develop consciousness of your own insignificance. Apart from this, repent from these immature thoughts for another reason: we do not know in what condition we are to die, and the absolute decision will be in the hands of Allâh Ta'ala on the day of Resurrection. We do not know what decision He is going to pass:

ہم ایسے رہے کہ ویسے رہے
وہاں دیکھنا ہے کہ کیسے رہے

"We may have lived like this and like that, but it is only there [in the Hereafter] that we will come to know how we really lived."

357. ***Condition*****: It is highly possible that my Nafs and Satan will keep me engrossed in such thoughts. Hadrat, kindly guide me as to how I should consider myself to be below and more insignificant than the entire creation?**

Answer**:** The treatment for this is also fear of how one is going to depart from this world. Think to yourself that as long as I do not die with îmân, how can I consider myself better? Dogs and pigs are better than the person whose departure [from this world] is spoilt [by unbelief].

358. ***Condition*****: Hadrat, I make full efforts to save myself from evil glances. At times I experience much discomfort in doing this. However, I do not perceive the sweetness of îmân that is promised for doing this. Is there any shortcoming of mine in this regard?**

Answer**:** When the *nafs* experiences sorrow at having to abstain from sin, light will develop in the soul. Protect the physical eyes and the eyes of the heart as well. Your perception has not been awakened as yet. Take stock of yourself to see whether you are committing any sin with your eyes, heart and external self. When you are bestowed with total abstention from sin, your perception will be awakened and then you will perceive enjoyment. The fragrance of perfume is perceived when bad smells are eliminated. However, at times despite repenting over past sins, a person does not perceive sweetness and enjoyment. This is similar to a person who recovers from malaria. For quite some time after his recovery, he does not perceive any enjoyment from eating delicious foods. This taste comes back

gradually. You should therefore continue abstaining from sins, and continue safeguarding your eyes irrespective of whether you perceive any enjoyment or not. You are being bestowed with sweetness but you are not perceiving it as yet.

359. ***Condition*****: Hadrat, another issue is that when someone elder than me commits the sin of backbiting, I do not have the courage to stop him. Should I stop him not withstanding his seniority or should I remain silent? Moreover, should I encourage a person who is elder than me towards doing a particular good or not? And how should I go about doing this?**

Answer**:** You should respectfully make a general statement that it is forbidden to backbite, to listen to backbiting, and that it will be to our advantage if we both speak about something else. We cannot stipulate any specific way of asking elders to do good. We should show them our respect and resort to wisdom and understanding. However, this wisdom and understanding is obtained by remaining in the company of the *Ahlullâh*.

360. ***Condition*****: Hadrat, my final request is that Hadrat should make *du'â* for me that Allâh Ta'ala bestows me with that lofty position of the *auliyâ siddîqîn* (the true friends of Allâh Ta'ala) which you constantly make *du'â* for.**

Answer**:** I make *du'â* with all my heart.

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361. ***Condition*****: I come to Hadrat every day. I perceive full love for Hadrat in my body and soul. This is solely through Hadrat's kindness and affection. I have been coming to Hadrat for about four years now. After my *bay'ah* to Hadrat, I experienced certain matters which I am unable to understand. I would leave home with this intention that I will ask Hadrat about a certain matter but never got the opportunity of asking Hadrat. But by sitting in Hadrat's assembly, an answer would**

be provided to my question from Hadrat's talk. This did not happen just once but on most occasions. A few days back the thought came to my mind that I will ask Hadrat to explain the Sunnah way of offering salâh so that I could learn the correct and Sunnah way of salâh and thereby practise on it. I was left astounded when I was still thinking about this and before I could ask you about it, you explained the Sunnah way of offering salâh in your talk. Hadrat, I remained immersed in the ocean of surprise throughout the talk. What I want to ask is that what am I and what is my position [I am nothing]. How can an ignorant person like me understand Hadrat's lofty position? Hadrat, what is *wilâyah*? Hadrat, kindly provide an answer to this student. May Allâh reward you with the best of rewards.

***Answer*:** When Allâh Ta'ala, through His mercy, bestows a person with the honour of nurturing others, He also bestows him with answers to the questions that are in the hearts of his students. Allâh Ta'ala does this so that their problems may be solved without asking and they may thus hand themselves over to their *murshid* (spiritual guide).

A letter from an *'âlim* and the reply to it.

362. *Condition*: I am extremely ashamed to present myself a second time after so long. There is no excuse for this long absence except for my negligence, laziness, and carelessness. This unworthy person now requests your forgiveness. I hope that you will show your kindness to me and forgive me.

***Answer*:** Everything is forgiven. However, remaining absent is extremely harmful and should be repentd by being present. You will not be able to benefit totally if you suffice with a letter while abstain from attending your shaikh's assembly.

363. *Condition*: I had written a few letters before this but could not present them to you out of shame. Later I realized

that this shame is from Satan which is preventing me from good. I therefore took the courage to present myself.

***Answer*: You made the right decision.**

364. ***Condition*: At present, my *ma'mûlât* comprise of *istighfâr, sub-hânallâhi wa bi hamdihi, durûd sharîf* and the third *kalimah* one hundred times each. Also the third *kalimah* as much as I can.**

Answer: However, you should read as much as you can bear. One hundred times each is sufficient.

365. ***Condition*: As for the optional salâhs, I am in the habit of offering *ishrâq, awwâbîn* and four rak'ats of *qiyâm al-layl*. It is my habit to recite Sûrah al-Kahf on Fridays.**

Answer: Mâshâ Allâh.

366. ***Condition*: On the other hand, there has been some laziness as regard to the *fajr salâh* for the past three months. This laziness was not there as long as I was staying in the Dâr al-'Ulûm. This laziness has developed because of the Masjid being at quite a distance from my house. Moreover, under such dangerous situations I feel scared to go to the Masjid in the dark.**

Answer: In the light of such conditions, you are permitted to offer your salâh at home.

367. ***Condition*: Until three months ago, I was in the habit of attending the assemblies of Hadrat Maulânâ……at Jâmi'ah ….Ever since I shifted house, this practice of mine has also come to an end. I am occupied in the madrasah from eight in the morning till *'asr* time. I then go home. [Because of this entire day's occupation], I do not have the courage to go anywhere else. I am perceiving a darkness in my heart because of my deprivation from the assemblies of the pious. I**

have feelings of anxiety, laziness in acts of obedience, and the audacity to commit sins. Moreover, a dangerous illness has developed that instead of looking at the good points of some *Ahlullâh*, I am looking at their faults. And on looking at some of their dealings, the awe and respect with which I looked at them previously is now decreasing. Although I am trying hard to control my tongue from saying anything about them, my heart is extremely restless with these different emotions, lack of regard for them, and ill-feelings about them.

***Answer*:** The reason for this is that you present yourself to different elders. A person cannot have affinity with every single one. Satan thus has the opportunity of creating ill-feelings in you. The elders therefore say that you should have good thoughts about all the *Ahlullâh* whether you have affinity with them or not, but you should choose the companionship of your shaikh alone. And make that person your shaikh with whom you have total affinity. This is the way in which people get connected to Allâh Ta'ala.

368. *Condition*: The Hadîth

مَنْ عَادٰى لِيْ وَلِيًّا فَقَدْ اٰذَنْتُهٗ بِالْحَرْبِ

"I (Allah) declare war on the one who antagonizes a friend of Mine"

is causing much fear to me. This condition becomes so intense on some occasions, that I lose hope in my reformation and success in the Hereafter. But then I immediately come to my senses and repent fervently. I am then consoled for a few days. Kindly guide this unworthy person.

***Answer*:** This is nothing to be despondent about because you are not "the one who antagonizes a friend of Mine". The person who commits this sin is the one who makes a firm intention of enmity against a friend of Allâh Ta'ala or practically causes some harm to him because of this enmity of his. Both these factors are not found here – neither in the heart nor in practice.

This "enmity" is on the level of whispering which is as a result of lack of affinity [with the person]. It is for this reason that our elders stop us from presenting ourselves before different *Ahlullâh*, as mentioned above. Therefore, why should a person do something which gives the *nafs* and Satan the opportunity to cause him to have evil thoughts about other pious people. To have evil thoughts about the *Ahlullâh* is also something serious. This must be repentd by seeking forgiveness for the past and taking precautions for the future.

I am surprised that you did not write your address on the reply envelope. It is disrespectful to take even the least amount of service from the person whom you consider to be your elder.

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369. *Condition*: A *sâlik* deviated from the straight path, was caught up in the sin of false love, and became despondent of his reformation. This is Hadrat's reply to him. This letter holds the position of thousands of suns in the pit of darkness of despondency for those *sâlikîn* who are despondent.

***Answer*:** I received your letter. It is extremely surprising that you considered your sin to be greater than the mercy of Allâh Ta'ala. If this entire earth and skies were to be filled with sins and a servant expresses his remorse and repents just once, the mercy of Allâh Ta'ala forgives all sins there and then. Allâh Ta'ala is all-forgiving, all-merciful. It is man who commits sins, did you ever see angels committing sins?! When a person commits a mistake and experiences remorse over it, and in this remorse of his he repents and cries [before Allâh Ta'ala], then it is stated in a Hadîth Qudsî that "The crying and weeping of sinners is more beloved to Me than the sounds of those who are saying *sub-hânallâh, sub-hânallâh* [i.e. those who are engaged in the remembrance of Allâh Ta'ala]." The consequence of this remorse is that a person surpasses the angels.

کبھی طاعتوں کا سرور ہے کبھی اِعتراف قصور ہے
ہے مَلک کو جس کی نہیں خبر وہ حُضور میرا حُضور ہے

"At times I experience the joy of obedience and at times I acknowledge my shortcomings. Such is my closeness (to Allah Tala) that even angles are oblivious of it.

You should therefore offer two rak'ats of optional salâh and ask Allâh Ta'ala for forgiveness by weeping before Him. Make a firm resolution in your heart that "O Allâh! I will not commit this sin in the future." Have this full conviction that all your sins have been forgiven. Thereafter, do not even think of your sins because we have not been created for the remembrance of our sins; we have been created for the remembrance of Allâh Ta'ala. Allâh Ta'ala does not merely forgive those who repent. Rather, He states in the Qur'ân that "We make those remorseful sinners and those who repent Our beloveds."

Hadrat Thânwî *rahimahullâh* states that the person who thinks that his sins are so big that – Allâh forbid – Allâh Ta'ala cannot forgive those sins, then such a person appears to be humble outwardly, but in reality he is an extremely proud person because he is considering his sins to be greater than the mercy of Allâh Ta'ala. You should therefore give up this foolishness of yours, come out of your room, live your life as you had been living it, and continue in the *dînî* work which you were engaged in. This is the plot of Satan who caused you to sin and then made you despondent of the mercy of Allâh Ta'ala. Never be despondent. This is not the path of despondency. No one is a failure in this path. Millions of suns of Allâh's mercy are glittering [with light]. You are very remorseful and ashamed, and Allâh Ta'ala embraces the remorseful and repentant ones in His mercy. You are actually in the embrace of Allâh's mercy. Why, then, should you grieve?!

370. *Condition*: The purpose of this letter is my reformation and to inform my shaikh [of my conditions]. May Allâh Ta'ala bless you in your life and your bounties.

***Answer*:** Dear brother, as-salâmu 'alaykum wa rahmatullâhi wa barakâtuh. It is Sunnah to commence the letter with *salâm* after addressing the person to whom you are writing.

371. *Condition*: My mind is baffled, i.e. there is no unity of purpose and concentration. My thoughts do not remain settled. Even when I am offering salâh I cannot even offer one rak'at with total concentration despite making much effort in this regard.

***Answer*:** Deeds are the objective and not concentration. When your thoughts stray in salâh, bring them together and present yourself before Allâh Ta'ala once again. In other words, when your heart disappears, bring it back again. Do this again and again – this much is enough for humility. Do not worry about concentration. Worship is the objective, not concentration.

372. *Condition*: I have a sharp temperament, a strict nature, and animalistic instincts. I have read in *Hujjatullâh al-Bâlighah* and in Hadrat's books that when a person has a strict nature, he tries to reach the ultimate levels of either lust or spirituality.

***Answer*:** Such a person has to make a lot of endeavours. If he endeavours as he ought to and brings his *nafs* under his control, then due to his intense endeavours, his witnessing [the bounties of Allâh Ta'ala] is also just as strong. Other people who did not go through such endeavours and striving cannot attain the affinity (*nisbat*) with Allâh Ta'ala which this person enjoys.

373. *Condition*: It is because of my deeds that I have lost the soundness of my mind and temperament. This is to such an extent that I experience lustful desires even for my close *mahrams* (women whom a person cannot marry, e.g. one's

mother, sister, aunt, etc.). This has reached such a limit that even when I am asleep, I think of .....with my *mahrams*.

***Answer*:** Exercise the same precautions with your *mahrams* as you ought to with non-*mahrams*. In other words, safeguard your eyes and abstain from intermingling with them. Do not sleep in the same room where your *mahrams* are. Sleep in a separate room and ask them to lock their rooms from inside. Be extremely cautious when you are awake as well.

374. *Condition*: All praise is due to Allâh Ta'ala that I still have the capacity to turn to Him and am also inspired to repent after committing a sin. I also experience softness of heart but is repentance accepted when a person persists in sinning (based on the Qur'ânic verse which states

لم يصروا على ما فعلوا "that they do not persist in what they did")? I am able to cry and weep after sinning, but then still return to sinning.

***Answer*:** The Shar'î definition of persistence (*isrâr*) is this:

اَلْاِقَامَةُ عَلَى الْقَبِيْحِ بِدُوْنِ الْاِسْتِغْفَارِ وَالتَّوْبَةِ

"Remaining constant on sin without seeking forgiveness and without repentance."

After committing a sin, if you are inspired with repentance, turning to Allâh Ta'ala, remorse, softness of the heart, and determination to lead a pious life, then – *inshâ Allâh* – you are not included among those who persist in sinning. At the time of repentance, it is also necessary to make a firm resolution that you are not going to commit this sin in the future. Furthermore, at the time of repentance you must not have the intention of breaking your repentance in the future.

375. *Condition*: According to Doctor 'Abd al-Hayy *rahimahullâh* when a person asks for something *Dînî* (e.g. he asks Allâh Ta'ala to protect his îmân), then it is certainly

accepted because there is nothing better and more appropriate in the sight of Allâh Ta'ala then a request like this. Why, then, do our questions thirstily come to an end on the shores of the ocean of acceptance? [In other words, why are our supplications not accepted?].

***Answer*:** If they were not accepted, you would not have the inspiration to repent and turn to Allâh Ta'ala, nor would you have the inspiration to refer [your problem] to the *Ahlullâh*. These inspirations are proofs of acceptance – *inshâ Allâh*. Remain immersed in the ocean of acceptance and you will most certainly find the shore. In other words, continue supplicating in His court and do not be hasty.

کھولیں وہ یانہ کھولیں دَر اس پہ ہو کیوں تری نظر

تُوں تو بس اپنا کام کر یعنی صدا لگائے جا

بیٹھے گا چین سے اگر کام کے کیا رہیں گے پر

گو نہ نکل سکے مگر پنجرے میں پھڑ پھڑائے جا

"Whether He opens the door of acceptance or not, why should your gaze be directed to the door?
You should merely continue in your task, that is, continue crying [before Him].
Of what use will it be to you if you were to sit back, relaxed?
Even if you cannot come out of the cage, you have to continue making efforts to come out."

376. *Condition*: I have an earnest request! I take an oath by Allâh Ta'ala that I am making this request solely for the purpose of safeguarding my private part and my îmân, that kindly give me an effective prescription or *wazifah* whereby Allâh Ta'ala may bless me with امراة صالحة a righteous and pious wife who has the four qualities [of wealth, beauty,

lineage and piety] and who is especially embellished with the jewel of îmân.

Answer: Read ياجامع *Yâ Jâmi'û* 111 times with *durûd sharîf* eleven times at the beginning and eleven times at the end.

377. ***Condition***: **Alternatively, make such a *du'aa* for my marriage as Rasulullah (Sallellaho alaihe wasallam) had made a *du'â* for the îmân of Abû Hurayrah's mother: "O Allâh! Guide the mother of Abû Hurayrah [to Islam]." When Rasulullah (Sallellaho alaihe wasallam) made this *du'â*,**

اللهم اهد أُم ابي هُريرة Abû Hurayrah (Radhiallaho anno) began running towards his mother to see who reaches first, he himself or the *du'â* of Rasulullah (Sallellaho alaihe wasallam). Alternatively, make a *du'â* like that of Hadrat Hammâdullâh Hâlchauwî *rahimahullâh* that when his *murîd* requested a *du'â* for marriage, it was accepted on that very day.

Answer: The acceptance of a *du'â* is in the hands of Allâh Ta'ala. This is neither in the hands of a Prophet nor in the hands of a *walî* (friend of Allâh Ta'ala). The *du'â* is accepted when Allâh Ta'ala wills. I make an earnest *du'â* for all your good intentions.

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378. ***Condition***: **A woman from America writes that she has several children, her husband entered into other marriages secretly and divorced his wives as well. When his wives came to know that he was already a married man, some of them took a divorce from him. He now wishes to marry this wife again and says that he is permitted to have four wives.**

Answer: I read your long letter word for word and learnt about your husband's conditions from it. To have two [or more] wives and to deal justly between them is not only difficult but almost impossible in today's times of self-worship and rousing passions. It is for this reason that Allâh Ta'ala permitted [more

than one wife] on the condition of establishing justice between them and did not order entering into more than one marriage. If a person is unable to deal justly between them – which is highly impossible – then he is earning the wrath of Allâh Ta'ala. I am therefore making *du'â* that Allâh Ta'ala stops him from taking this step because there will be a great trial and tribulation for him, and there is a greater likelihood of being taken to task [by Allâh Ta'ala].

But as you have written and from what I gauged from his conditions that your husband is not evil at heart; he is overcome by lust. If only he had a correct relationship with an *Ahlullâh*, informed him of his conditions and taken his advice, he would not have committed such errors and would not have thought of entering into another marriage in the future. Nevertheless, you should make *du'â* and I am also making *du'â*. However, if that situation which you fear arises, then you must remain patient. Do not take any hasty decision, do not resort to *khula'* (divorce at the request of the wife), nor ask for a divorce. And this situation is also not permissible in the Sharî'ah that you suspend conjugal relations with him and remain with him solely for the upbringing of the children. I make *du'â* that Allâh Ta'ala saves you from mental stress and enables your husband to take control of his self so that he abstains from entering into a second marriage. Ask Allâh Ta'ala for kingdom, but remain content with poverty. Ask Him for kebabs and biryani, but remain content with roti and chutney. You should therefore not take any hasty decisions. You wrote that he does not abuse you physically, there is therefore hope that he will provide you with a comfortable life. The sixth part of *Bahishtî Zewar* has a section on how to live with one's husband. Read this once every day. Live with him under all situations.

گلشن سے عشق ہے مجھے گل ہی نہیں عزیز
کانٹوں سے بھی نباہ کیے جارہا ہوں میں

"I am in love with the garden and not with the rose alone. [In my love for this garden], I am bearing [the pain of] the thorns as well."

I make *du'â* that Allâh Ta'ala removes all your problems and keeps you happy. And that He blesses your husband with such love for you that he abstains from entering into another marriage.

A letter from a student in the final year of his *'âlim* studies.

379. ***Condition*: I am extremely troubled and do not feel like talking with anyone. I feel a heavy weight on my heart especially at the time of doing some good deed. In fact, the situation at present is such that my discomfort is increasing at doing good deeds. Because of my laziness in this regard, my good deeds are decreasing.**

***Answer*:** It appears that you are engaged in different *wazâ'if* without consultation. Never engage in *dhikr* that is more than what has been prescribed to you, or else you will experience "dryness" (*khushkî*) and will then start developing doubts. This has already started in you. You should be very careful in this regard. At present, confine yourself to *fard, wâjib* and *sunnat-e-mu'akkadah* acts. Postpone all other optional acts until further notice.

380. ***Condition*: I have been overcome by a condition whereby – Allâh forbid – I am thinking that Allâh Ta'ala does not exist, that there is no such a thing as Prophets, and that these are all fairy tales. This is causing me to think in my heart that I am now a *kâfir*. This is causing me pain. I would sit in one corner and cry. I am still experiencing this misery.**

***Answer*:** You are most certainly not a *kâfir*. In fact, you are a true believer. This pain which you are experiencing is proof of your îmân. This condition which you are experiencing is nothing but a whispering which causes no harm to one's îmân. Rather, this

is a proof of îmân, and this proof has been given by Rasulullah (Sallellaho alaihe wasallam). On this subject of experiencing whisperings, he said to the Sahabah ذاك صريح الإيمان – this is clear and absolute îmân. Whisperings are experienced solely by a believer; an unbeliever (*kâfir*) never experiences whisperings. Thieves go to places where there is wealth. The unbelievers do not have the wealth of îmân. Satan therefore does not go to them. It is for this reason that unbelievers do not experience whisperings. Therefore, when such whisperings come to you, then instead of becoming distressed, you should become happy that all praise is due to Allâh Ta'ala that I have îmân in my heart. Say to Allâh Ta'ala: "O Allâh! All thanks are due to You that through the glad tidings of Rasulullah (Sallellaho alaihe wasallam), You bestowed me with îmân."

The treatment for whisperings is that you should neither occupy yourself with them nor try to get rid of them. Instead, occupy yourself in some other permissible task or conversation. This is because the mind cannot occupy itself in two tasks at one time. It will therefore occupy itself in this [new] task or conversation. In short, do not occupy yourself in whisperings neither actively nor passively. The similitude of a whispering is like that of an electric wire. If you touch it, the electric current will strike you, and if you touch it to remove it, it will still strike you. Therefore, the treatment for this is that you should pay no attention to it.

381. *Condition*: My previous teacher who is also a *khalîfah* of a pious person used to conduct talks after the *'asr salâh*. I used to listen to these talks attentively but I used to experience distress.

***Answer*:** This is a proof of absence of affinity (*munâsabat*). When you do not have affinity with a person, do not remain in his company nor learn *Dîn* from him. However, you should also not harbour evil thoughts about him. Just think to yourself that

our blood group does not match. In other words, there is no spiritual affinity.

A letter from a *sâlik* in Jeddah

382. ***Condition*****: A pious youngster who lives in Jeddah and has *ta'alluq* (a relationship) with H̲ad̲rat sent a fax stating thus: my brother is getting married and my parents are insisting that I attend the wedding and *walîmah* (after wedding feast prepared by the groom) whereas photographs will be taken and the feast will be held with free intermingling of men and women. However, my parents are saying that as long as I remain there, all these [evils] will not take place. When I finish eating and depart from there, all these evils will take place.**

This youngster asks what he should do. H̲ad̲rat, may my parents be sacrificed for him, replied thus:

Answer**:** I received your fax. It is not permissible to attend such a function in which Allâh Ta'ala is disobeyed, in which programmes and schemes of disobedience are made, or that after such and such item, acts of disobedience will be committed. For example, after the meal, photographs will be taken, or a video or movie will be shown at the end, etc. The ruling in this regard is this:

لا يجوز الحضور عند مجلس فيه المحظور

"It is not permissible to attend a gathering wherein the unlawful is committed."

An example of this is this: some people decide that in the feast [to which people are invited], they will uphold the rules and regulations of the government. However, after the meal, they will break the rules, rebel, or disobey the government. If the government learns of this, will they apprehend all those who participated in that feast or not? Although some of them were there solely for the meal and had no intention whatsoever in

joining the rebellion [against the government], the government will still consider them to be criminals. There is a juridical principle:

رضا بالفسق فسق و رضا بالكفر كفر

"Being pleased with sin is a sin in itself, and being pleased with unbelief is unbelief in itself."

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383. ***Condition*****: Hadrat, evil qualities such as pride, jealousy, and having evil thoughts of others are found in me. These qualities are such that if I see another student in my class revising [the day's work], my *nafs* feels insulted.**

Answer**:** Say the following every day morning and evening: "O Allâh! I am worse than all the Muslims at present, and worse than the unbelievers and animals in the Hereafter." Read the article, *The treatment for pride*, once daily.

384. ***Condition*****: When I see any bounty with any person, I feel jealous.**

Answer**:** Make this *du'â* for the person: "O Allâh! Give him more in this bounty of his." You must be the first to greet him, speak highly of him in the presence of others, present a gift to him occasionally even if it is a small gift. When you intend going on a journey, ask him to make *du'â* for you. When you return, go and meet him and ask him for *du'âs*.

385. ***Condition*****: When I see people, I start thinking to my self that this person must be like this and like that. When I see a person engaged in extra acts of worship, I think to my self that this person is doing all this merely for show.**

Answer**:** Say to your self: "You are actually seeing your own self in his mirror. These illnesses are actually in yourself." There is a famous story that an African was walking when he saw a mirror lying down on the road. He said: "You [addressing the

mirror] are so ugly and that is why people have thrown you here." As for having evil thoughts about others, you will be asked for a proof for this on the day of Resurrection. Do you have any Shar'î proof which you will be able to present? Therefore, O *nafs*! You are the leader of all the foolish for having had these evil thoughts of others. Intelligence demands that you have good thoughts because you will not be asked for any proof for this [on the day of Resurrection].

386. *Condition*: I am not remaining steadfast on my *wazâ'if* and *ma'mûlât*. When I am regular for a few days then my heart becomes attached to Allâh Ta'ala and it softens a bit. This enables me to cry profusely over my sins. At times I do not remain steadfast because I think to myself that I am a student, that I should pay more attention to my studies so that I get good results in the exams, etc. etc. I ask for Hadrat's *du'âs* and guidance in this regard.

***Answer*:** Does not paying particular attention to *wazâ'if* and *ma'mûlât* refer to missing them out completely? If they are more than what you can manage or if they are affecting your studies, you may decrease the amount but do not leave them out completely. Leaving out a practice completely results in lack of blessings. What is required by Allâh, to obtain good results [in exams] and become proficient or to become accepted in the eyes of Allâh Ta'ala? Beneficial knowledge is obtained with *dhikr*. You may engage in less *dhikr*, for example, لا اله الا الله *lâ ilâha illallâhu* 100 times, but do not become neglectful of *dhikr*.

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387. *Condition*: Hadrat, I need your guidance on certain issues. I have been attending your assembly for the last three years or so, but did not have the courage to speak directly to you. I therefore seek your advice through this letter.

***Answer*:** This is most appropriate. There is more benefit through correspondence because the answer remains

safeguarded. However, the method of this is that you must write your letter on half the page and leave the other half blank for the answer.

388. ***Condition*****: H̲ad̲rat, I am caught in the habit of casting evil glances. I made sincere repentance on several occasions for salvation from this illness but I remain steadfast on my repentance for about ten to fifteen days and then get caught in this illness once again. I have not been able to give up this habit after several endeavours in this regard. This is causing me to become despondent.**

Answer**:** There is no reason for despondency:

جو ناکام ہوتا رہے عمر بھر بھی

بہرحال کوشش تو عاشق نہ چھوڑے

یہ رشتہ محبت کا قائم ہی رکھے

جو سو بار ٹوٹے تو سو بار جوڑے

"The one who is unsuccessful even throughout his life,
The lover never gives up trying.
He should maintain this relationship of love [all the time].
If it breaks a hundred times, he must join it a hundred times."

If you break your repentance, repent again. If you break it again, repent again while beseeching [Allâh Ta'ala], weeping [before Him] and making a firm resolution of piety. If Allâh Ta'ala wills, through this continuous repentance, this habit will disappear. When repenting, you must have this intention in your heart that you will not commit this sin again. If, at the time of repentance, you have this intention of not breaking your repentance, then this repentance is accepted. If it breaks again, [it does not mean that] the previous repentance was not accepted. Repent again with the same determination that you will not commit the sin again. Impose a fine upon yourself for

casting evil glances. For example, for each time you cast an evil glance, you must offer eight rak'ats of optional salâh and give five rupees in charity. Remember this verse: ان الله يحب التوابين "Allâh most certainly loves those who repent." Read my article, *safeguarding the eyes*, once daily and practise on the above guidelines.

389. ***Condition*****: Hadrat, for the past four years I had been looking in the book, *Ma'mûlât Yaumîyyah*, of Hadrat Doctor 'Abd al-Hayy *rahimahullâh* and reading twelve *tasbîhs* (1200 times) daily in the morning and evening, and one section (*manzil*) from *Munâjât-e-Maqbûl*. However, when I met Hadrat Doctor *rahimahullâh* on one occasion, he said to me that I should not read too much, and that I should only read 300 times morning and evening (*sub-hânallâh, durûd sharîf* and *istighfâr*). I then started reading them as he advised. However, this habit of reading these three *tasbîhs* disappeared completely.**

Answer**:** You should now read لا اله الا الله *lâ ilâha illallâhu,* الله الله *Allâh Allâh,* and *durûd sharîf* 300 times. On saying *lâ ilâha*, you must think to yourself that your heart has been emptied of everything apart from Allâh Ta'ala. On saying *illallâhu*, you must think to yourself that the light of Allâh Ta'ala has entered your heart. On saying *Allâhu Allâh*, have this slight thought that "Allâh" is emanating from my tongue, heart and every hair on my body. Then read a short *durûd sharîf* such as صلى الله على النبى الامى *sallallâhu 'alan nabîyyil ummî*. Then engage in *murâqabah* for three minutes, thinking deeply about the Resurrection [and accounting of deeds].

390. ***Condition*****: Hadrat, I request you to make *du'â* for me and also provide me with a treatment for the removal of these sins and mistakes of mine. I will be most grateful.**

Answer**:** I make *du'â* with my heart and soul. The treatment has been provided above. Practise on it and inform me of your conditions at least twice a month.

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391. ***Condition*****: I received Hadrat's letter about one month ago in which Hadrat asked me to read three *tasbîhs* (*istighfâr, sub-hânallâh, durûd sharîf*) in the morning and evening. I am reading these regularly but I have a few issues which I would like to present before Hadrat.**

The first thing is that I am unable to read these *tasbîhs* with presence of heart. In the course of the *dhikr*, my mind wavers here and there almost all the time. Despite efforts in this regard, my mind is not present. After the *fajr salâh* I revise two *pârâs* (*juz*) of the Qur'ân because my Qur'ân is quite weak. If I do not give attention to this, there is the danger of forgetting the Qur'ân. Therefore, after reciting the Qur'ân I read some *tasbîhs* if I find some time. If not, I read them on the bus on my way to my house. Similarly, I read some of them at night in the vehicle and the balance while I am walking about. But I experience no enjoyment in reading them this way nor is my mind present.

Answer**:** Taking the name of Allâh Ta'ala even without presence of heart is not devoid of benefit. Just as a person eats his food while engrossed in other thoughts and still the blood in his body forms [from this food], in like manner, light develops in the soul by taking the name of Allâh Ta'ala even if this is done without presence of heart. You did not write how many *tasbîhs* you are reading. The recitation of the Qur'ân is a *dhikr* in itself. You may therefore reduce the number of *tasbîhs* to whatever is easy for you. Instead of engaging in this *dhikr* twice a day, you may fulfil it once a day. Repeat the name of Allâh Ta'ala and do not wait for enjoyment. The objective is His name and not enjoyment.

392. ***Condition*****: Another issue that has cropped up recently is that if I try to complete the *tasbîhs*, I am unable to complete my Qur'ân recitation. If I recite my full quota of the Qur'ân, I am unable to fulfil my missed *'ishâ salâhs*. Hadrat, it takes me forty five minutes to complete the *tasbîhs* of one time. I think to myself that if I read the *tasbîhs* of both times [morning and evening] at night after returning from the shop, then I am still at a loss because when I return home at night, my wife nags me and says that I am spending all my time in *tasbîhs* and Qur'ân recitation and giving no time to her. Now I have to listen to her stories as well.**

Answer**:** What kind of *Dîn* is this that you do not sit and converse with your wife and do not entertain her? Reduce the number of *tasbîhs* and most certainly fulfil the rights of your wife. Such piety is not accepted by Allâh Ta'ala whereby the rights of others are trampled upon. At such a time, pleasing your wife is superior to *dhikr*. It is necessary to complete your missed salâahs. You should therefore reduce your Qur'ân recitation.

393. ***Condition*****: Hadrat, I have certain domestic issues which, although I would like to discuss with you personally, I am unable to meet you.**

Answer**:** It is very strange that you do not even have the time for the Friday assembly. Understand this well, you cannot receive *Dîn* without bearing companionship (*suhbat* with one's shaikh). Whoever acquired *Dîn*, acquired it through companionship.

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394. ***Condition*****: [A woman writes]: Hadrat, it is my desire that whatever deed I do it must be exactly in accordance with the pleasure of Allâh Ta'ala. Whenever I do anything, the thought passes my heart that am I doing it correctly or not? I then**

make this *du'â*: "O Allâh! My deed should be in accordance with the Sunnah of Rasulullah (Sallellaho alaihe wasallam).

Answer**:** When you do not have knowledge about a matter, consult the *'ulamâ'* and then do that act. *Du'â* alone is not sufficient.

395. *Condition*: The following verse comes to my mind very often and I also become frightened [at pondering over its meaning]:

اَلَّذِيْنَ ضَلَّ سَعْيُهُمْ فِي الْحَيٰوةِ الدُّنْيَا وَهُمْ يَحْسَبُوْنَ أَنَّهُمْ يُحْسِنُوْنَ صُنْعًا

"Those whose endeavours were going astray in the life of this world and were on this assumption that they were working very well." **(*Sûrah al-Kahf, 18: 104*)**

Answer**:** This verse applies to the unbelievers. When you are treading the path of Islam and remaining aloof from polytheism and innovations, where is there deviation? Be grateful over your guidance and make *du'â* for steadfastness.

396. *Condition*: Hadrat, I have read almost the entire book, *The Spiritual Maladies and Their Remedies*. As regards character and mannerisms, I cannot say that I am very good in this regard. However, all praise is due to Allâh Ta'ala that I do not harbour any evil in my heart towards anyone.

Answer**:** Instead of looking at one's good points, one should rather look at one's faults. When you consider anything good about yourself, express gratitude over it, do not consider it to be your personal achievement but a bestowal from Allâh Ta'ala.

397. *Condition*: I make a full effort to abstain from backbiting. I may commit this evil unintentionally, but all praise is due to Allâh Ta'ala that I never commit it intentionally. I also try to like for others what I like for my self. But I fail in this effort sometimes.

Answer: Seek forgiveness at the time of failure and repent for it. In other words, if the person about whom you spoke ill came to know of this, ask him for forgiveness. If he did not come to know of it, acknowledge your mistake to those in whose presence you had spoken ill of this person. Send some rewards for that person by reading something in his favour.

398. *Condition*: All praise is due to Allâh Ta'ala that I become angry very rarely, and that too in permissible matters. All praise is due to Allâh Ta'ala that I am not jealous of anyone. However, I occasionally occupy my self in futile conversations. It seems that I enjoy talking a lot.

Answer: Abstain totally from sinful conversations. Safeguard yourself as much as possible from futile conversations. However, in today's times a bit of lawful conversations, humour, and little joking is good for the health.

399. *Condition*: I do not know whether there is love for this world or not in my heart. In other words, I try not to have any love for anything in my heart.

Answer: Lawful love for this world is not evil. The most intense love must be for Allâh Ta'ala. This is required. An indication of this most intense love for Allâh Ta'ala is that the love for this world does not cause one to become heedless of the love of Allâh Ta'ala.

400. *Condition*: My enmity and friendship [towards people] is also solely for the sake of Allâh Ta'ala. In fact, I try to have this intention in every deed [that it must be solely for Allâh Ta'ala]. When my attention to Allâh Ta'ala is more, this effort of mine is also more. If not, I probably do not even try. In other words, I desire the true love of Allâh Ta'ala, His intense love, and solely His pleasure. At times I experience a lot of love for Allâh Ta'ala in my heart. I then experience joy in every act of worship. Thereafter if I do not do something properly, that matter remains in my mind.

Answer: There is no need to cause it to remain in you. Repent sincerely and remain at ease. Allâh Ta'ala is pure from bashfulness. He forgives immediately. Our conditions change constantly. Do not worry about these conditions. Continue in the different acts of worship irrespective of whether you experience joy or not.

401. *Condition*: A strange fear takes its place and this condition comes to an end. Thereafter all my tasks, one after the other, are spoilt.

Answer: This is as a result of giving more than necessary importance to your error. It is also a proof of deficiency in your cognition. The cause of this is this baseless thought of yours that – Allâh forbid – Allâh Ta'ala does not forgive easily.

402. *Condition*: At times I experience excessive fear of the Hereafter and I constantly think of death. This is so intense that I feel suffocated and become terrified. Sometimes this has a good effect while at other times I feel anguished. Hadrat, kindly advise me as to what I should do in such situations.

Answer: A balance is required in one's fear. The desired fear is that it should come as a barrier from committing sins. Any fear more than this is not desired whereby a person falls ill, remains trembling out of fear, and is of no use in this world. A Hadîth states:

اَللّٰهُمَّ اقْسِمْ لَنَا مِنْ خَشْيَتِكَ مَا تَحُوْلُ بِهٖ بَيْنَنَا وَبَيْنَ مَعَاصِيْكَ

"O Allâh! Bestow us with such fear whereby it comes as a barrier between us and Your disobedience."

403. *Condition*: I desire a life that is completely balanced and is in accordance with the pleasure of Allâh Ta'ala. No one causes me fear nor happiness. I do not even know whether

my deeds are good. I do not even know whether they have been done for the pleasure of Allâh Ta'ala or not.

***Answer*:** When you are inspired to do good deeds you must deduce that the pleasure of Allâh Ta'ala is included. If not, He would not have inspired you to do those good deeds. If at the time of doing a deed you did not intend the pleasure of Allâh Ta'ala and at the same time did not intend the pleasure of the creation, then this is also sincerity and devotion. The reason for this is that when there is no [intention of] the creation, then there is Allâh and Allâh alone. The deed that is not done to please the creation is solely for Allâh Ta'ala. You should therefore remain at ease.

404. *Condition*: Very often this thought crosses my mind that I am probably considering my desires to be my *Dîn*.

***Answer*:** This only happens when you consider the desires which are against the *Dîn* to be *Dîn*. All praise is due to Allâh Ta'ala that we do not act on our desires but on the true *Dîn*.

405. *Condition*: I desire nothing but the straight and true path.

***Answer*:** The path on which you are at present is actually the straight path because the path of those who are bestowed with the bounties of Allâh Ta'ala is the straight path.

406. *Condition*: I constantly think about deviation, play and amusement. For example, it is stated in the Qur'ân that they have reduced their religion to play and amusement. Hadrat, guide me so that I gradually become so firm in the *Dîn* that I have full conviction that I must do this and not do that. And that my îmân becomes complete and perfect.

***Answer*:** Those who reduced their religion to play and amusement are the Jews and Christians. They are the ones who made changes and alterations to their religion. What do we have to do with that? All praise is due to Allâh Ta'ala that we

are on the true religion. Constantly consult your spiritual guide and continue doing deeds accordingly, and you will remain on the correct path.

407. *Condition*: I want to talk to you, and then the thought comes to me that I will send the letter now and receive the reply after so many days. Will I be able to talk by then or not? H̲ad̲rat, should I do this that I write down whatever condition I am experiencing. Then when I have to post a letter to you, I send whatever I wrote down in the letter?

***Answer*:** That is what you should do.

408. *Condition*: H̲ad̲rat, previously I had very good habits and perceived a strong bond with Allâh Ta'ala. However, I now feel that I am gradually going backwards.

***Answer*:** The bond with Allâh Ta'ala is not based on what you feel but on your deeds. If you do not feel this bond but you have piety, then this is no retrogression. Retrogression comes with sins and nothing else.

409. *Condition*: I used to benefit tremendously from the company of a certain teacher. By merely looking at her I used to progress in my *Dîn*. She is now leaving the madrasah and the other teacher is also qualifying. I am unknowinglyinfluenced by the girls with whom I stay and only realize this after quite some time. I think that I should stay on my own because I find much benefit in this. But I fear that I might become bored and thereafter lag behind in all matters.

***Answer*:** Pious company is better than solitude, and solitude is better than bad company. Befriend a pious student.

410. *Condition*: Make me the slave of Allâh Ta'ala solely for the sake of Allâh Ta'ala. Help me as much as possible.

Include me in your *du'âs* that Allâh Ta'ala bestows me with His eternal pleasure, complete forgiveness, and a good death.

***Answer*:** I make an earnest *du'â* for all your good intentions.

411. *Condition*: Hadrat, I perceive heartfelt peace and happiness in relating my conditions to you. I am also greatly satisfied at reading your reply. May Allâh Ta'ala continue this.

***Answer*:** Mâshâ Allâh.

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412. *Condition*: [A woman writes]: By the grace and kindness of Allâh Ta'ala, I am now in *daurah-e-Hadîth* (final year of the *'âlim/'âlimah* course) and I passed the previous year with first position and distinction. I need your *du'âs* that Allâh Ta'ala enables me to fulfil the requirements of this year and the rights of the books [of this year].

***Answer*:** May Allâh Ta'ala inspire all of us to practise on our knowledge and may He accept us.

413. *Condition*: Hadrat, I am perceiving many changes in myself since the past two months. I find that I am retrogressing as regards my deeds. Although I am fulfilling the *ma'mûlât* regularly as I was supposed to, but I do not have concern for the Hereafter like previously. I seem to pay more attention to worldly pursuits. I become occupied in futile activities and conversations although I do not have any desire and yearning for them.

***Answer*:** If you are occupied in worldly pursuits while at the same time you are not committing sins, then this is certainly not retrogression. Retrogression only takes place through sins. Understand this well. Not committing sins is proof that a person is concerned about the Hereafter.

414. ***Condition*****: Hadrat, I am most troubled by my excessive talking. I try very hard to abstain from futile conversations. As long as I make an effort in this regard, I abstain. But I do not remain steadfast on this effort.**

Answer**:** In today's times if a person is blessed with the ability of not talking any evil, then you can conclude that such a person has received a very great gift. As for futile conversations, these will be gradually reformed. The method is to first think and then talk. If what you wish to say is sinful, remain absolutely silent. If it is permissible, speak a little and remain silent. If it is with regard to *Dîn*, speak as much as you like.

415. ***Condition*****: If the heart is overcome by fear, I do not engage in such conversations. I am terrified by futile conversations. But for the heart to be overcome by fear, to have concern for the Hereafter, or to abstain from futile conversations – this happens very rarely.**

Answer**:** Fear is desired to the extent that it stops you from sin. Any more fear is not required. Every conversation is not futile. For example, to joke a bit in order to gladden the heart is not considered futile. In today's times you should have more concern about not committing any sin with your tongue, hand, and any other part of your body. In today's times, a person who is saved from sin is a very pious person.

416. ***Condition*****: I have got into the habit of joking all the time.**

Answer**:** In today's times, to be good natured and joking is beneficial to one's health. There is no objection to this from the *Dîn* provided it is within the limits. When joking, one should not become unmindful of Allâh Ta'ala nor should it be so much as is the case with unmindful people and jokers. In addition to this, the joke should not hurt anyone nor should it be a lie.

417. ***Condition*****: I impose light punishments upon myself but am unable to remain constant on this. It is a mere perception**

that this is not good but there is no continuity in striving against it. Hadrat, I am striving for the past one and half years on my reformation and Allâh Ta'ala has helped me considerably in this regard. However, based on my shortcomings and wrongs, I consider myself to be still on the first step.

Answer**:** Are you your own shaikh? Punishing yourself, etc. is not supposed to be according to your own whims but is to be left to your shaikh [to decide]. To impose punishments on yourself or to tell your shaikh to impose a certain punishment on you is disrespectful. Your duty is to inform your shaikh about your conditions and to follow his directives. It is not for you to decide whether you are on the first step or last step. To be vigilant about one's insignificance is desired, but it is immature to be despondent.

418. *Condition*: Hadrat, previously there was this obsession in me that I used to be affected by every girl and used to have a sincere inclination towards her. I then developed complete control over this. Even now, if something like this happens, I restrain myself and do not have any relationship with anyone. But now I am developing this habit again. Although I still do not maintain any relationship with anyone, I do not trust my self.

Answer**:** One should not even trust one's self. One should always be on one's guard as regards one's self. Remain far from the causes of sins and do not become friendly with the person towards whom you have the slightest inclination.

419. *Condition*: Hadrat, I feel like I am returning to where I started from. I feel that my life will pass in heedlessness and that my heart will never be empty of everything except Allâh Ta'ala. I need your guidance.

Answer**:** Having an inclination towards others [apart from Allâh Ta'ala] is not proof of a bond with others. Rather, it is evil

to act on that inclination. To strive and not act on the inclination despite having the inclination is proof that the heart does not have a bond with anyone apart from Allâh Ta'ala. Do not become despondent on having an inclination. There is no failure in this path. When a person treads this path, Allâh Ta'ala empties his heart of all apart from Him, causes relationship (*ta'alluq*) with Him to supersede, and calls the person back to Him. This is the blessing of our creed (*silsilah*).

420. *Condition*: Hadrat, all the changes that came into me till now are through the blessings of the company of such and such teachers. Now that I do not have access to such company nor is there such character before me, I am becoming my old self again. In the previous letter you advised me to befriend a pious girl. I can find no girl except one who is the sister of a certain teacher. Mâshâ Allâh, she is following the footsteps of her sister. However, since I had an inclination towards her, then as a precaution, she neither meets me nor do I meet her.

***Answer*:** Don't ever meet with her. Merely listen to the talks of your shaikh, correspond with him for your reformation, and follow his directives. All this is sufficient for your reformation. There is a secluded section for the women to come and listen to my talk on Sundays.

421. *Condition*: Apart from her, there is no one else in the entire madrasah. Even if I were to place my trust in Allâh Ta'ala and step forward, she is younger than me and in a lower grade. Based on this, our relationship will not be as it ought to be. Or it could be beneficial. Nevertheless, advise me what to do in the light of these circumstances.

***Answer*:** Where there is a personal inclination, whether it be light or imagined, never step in that direction. It is better for you to remain in solitude and read the books of your shaikh and to correspond with him for your reformation.

422. ***Condition*****: Because of my extra studies, I do not get the opportunity of reading** ***Spiritual Maladies and Their Remedies*****, and the seventh part of** ***Bahishtî Zewar*****. I only get an occasional chance to read these books.**

Answer**:** This is sufficient.

423. ***Condition*****: Hadrat, I experience a lot of fear when I am alone. I cannot even leave my room at night, and cannot sit alone in a room. I have to bear a lot of stress because of this useless habit of mine.**

Answer**:** Most mothers frighten their children when they are young. This fear settles in their hearts. Children should never be frightened in this way. You can now gradually get rid of this fear through your willpower.

424. ***Condition*****: Apart from this, I also fear Allâh Ta'ala a lot when I am in solitude. This could be because of my sins or I do not know why. In short, I fear a lot – either for this reason or for that.**

Answer: Make *murâqabah* of Allâh Ta'ala as the most merciful of those who show mercy – that despite our evils, He loves us profusely.

425. ***Condition*****: I am a fourth year student [in a madrasah]. I previously studied in schools and colleges. After going for four months in** ***tablîgh*****, I took admission in a madrasah. I have a few illnesses on account of which I am experiencing much difficulty. One of the illnesses is that I am unable to safeguard my eyes [from evil glances]. Whenever my eyes fall on a woman or a young boy, my desire increases. Satan compels me towards sin. Apart from this, my memory is very weak. I also have nerve weaknesses in my body. Bearing in mind all this, kindly show me a** ***wazîfah*** **which I could easily read together with my studies.**

Answer: This is a deception of the *nafs* that you are unable to safeguard your eyes and that your eyes fall [on those whom you are not permitted to look at]. You can safeguard your eyes but you are not. Your eyes do not fall [on these people], you cast your eyes [on them]. Even if your first glance falls on them, do not let it remain looking. Instead, turn away immediately. Satan and the *nafs* cannot compel anyone towards sin. Allâh Ta'ala did not give them the power to compel someone towards sin. They merely whisper, man acts on the whispering and thereby commits a sin. If man does not act on the whisperings, the sin can never take place. Sins cannot be abstained through *wazîfahs* but through courage. A *wazîfah* is an aid but if man does not take the courage, the *wazîfah* cannot free him from sin. However, *dhikr* and *wazîfah* create a light in the heart and then when a sin is committed, one feels darkness in one's heart and is inspired towards repentance. You should therefore take courage and make a firm resolution that even if it means losing your life, you will not bear the enjoyment of sin. It is because of this enjoyment that man commits sins. When you make a firm resolution that you are not going to bear the enjoyment no matter how much pain you suffer, you will not commit a sin. When you experience the desire to look, you will have to fight your self and act against the demands of your *nafs*, and then you will free yourself from sin.

If you still make a mistake [by looking], offer ten rak'ats of optional salâh for each time you make this mistake. Read the article *Safeguarding the eyes* once daily. Be particular in fulfilling the *dhikr* that you have been directed to engage in. Read

لاالہالااللہ *lâ ilâha illallâh* 300 times daily.

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426. ***Condition*****: Hadrat, my loving nature has become sharp and intense. The moment I see a little beauty, my heart becomes restless. There are many beautiful and young boys**

in the madrasah. If I turn my gaze away from one direction, it falls on someone else [in the other direction].

***Answer*: **It is for this reason that in today's times one should be even cautious in lifting the first gaze. You should adopt the same precautions for these boys as you would if there are snakes at every step to save your life.

427. *Condition*: All praise is due to Allâh Ta'ala that I protect my eyes most of the time, but their sitting here and there, and walking around everywhere causes my heart to become inclined towards them.

***Answer*: **No matter where they are, do not even look around with the corners of your eyes. Abstain from even glancing at them or else your inclination will increase. The fact that you are conscious of their movements is proof that you steal a glance at them and do this intentionally. Although you may not be looking at their actual faces with the corners of your eyes, you are getting enjoyment from merely glancing at their bodies. Be cautious of this as well. And do not even think where they are. Be conscious of Allâh Ta'ala that He is watching my heart and eyes. Also keep yourself physically away from such places.

428. *Condition*: This is causing my heart to be restless. At times my heart is overcome by a mere sudden glance.

***Answer*: **There is objection to saying that these are mere sudden glances because where there are so many young boys, you have to be extremely cautious in raising your eyes. The heart must tremble that the eyes should not fall on anyone. When casting glances in such places without any consideration, the *nafs* convinces a person into thinking that it was a sudden glance which is forgiven. In actual fact, the *nafs* casts this excuse of a "sudden glance" in such places, causes you to knowingly look without any consideration, and it thereby takes great enjoyment from this. You should therefore be extremely cautious in even raising your eyes in such places.

429. ***Condition*****: As for engaging in *dhikr*, my condition is that when I engage in the *dhikr* of الله الله *Allâh Allâh*, and لا اله الا الله *lâ ilâha illallâh* after the *zuhr salâh*, my heart greatly enjoys this and I experience tranquillity. At times when I raise my hands for *du'â*, I am unable to utter anything and I cry profusely.**

Answer: This is a blessed condition.

430. ***Condition*****: Our madrasah has a formal programme about once a month. Every student gets a turn [to speak]. How should I deliver a speech because I cannot deliver a speech, and when I do, I am unable to grasp the topic.**

Answer: Memorize any of my talks from my booklets and deliver that as a speech with the intention of your own reformation.

431. ***Condition*****: I laugh a lot and am overcome by fear at times that this should not cause the light of worship from my heart to disappear or that my heart should not become hard.**

Answer: The light of the heart does not disappear with laughing. It disappears with the laughter of heedlessness. You should have this slight thought at the back of your mind that Allâh Ta'ala is pleased with this laughing of mine just as a father is pleased at seeing his children laughing.

432. ***Condition*****: Hadrat, all praise is due to Allâh Ta'ala that I do not cast evil glances. I am also cautious when sitting in class. If there are any young boys sitting there and one of them who is not handsome happens to address me, then if such a boy is close by, I keep my eyes down and reply to him. If he is at a distance, I do not reply because if I were to look in that direction, my eyes will fall on him.**

Answer: You may reply to him by looking in the opposite direction. If you are at a distance, he will not know in which

direction you are looking. You can turn your face towards him but your eyes should look in another direction. If he is handsome, do not even reply to him.

433. *Condition*: My class mates tell me that they are addressing me but I am not replying. They make other accusations as well. What should I do?

***Answer*:** Do not reply to those with whom it is necessary for you to exercise caution, nor intermingle with them. As for those with whom it is not necessary for you to exercise caution, you may look at them and reply to them.

434. *Condition*: Hadrat, I take precautions but if my eyes still fall on anyone suddenly, I feel the poisonous effect of this.

***Answer*:** Congratulations. This is a good condition.

435. *Condition*: On Fridays we are on holiday. I feel like reciting *durûd sharîf* for 10-15 minutes. How much should I read, which *durûd* should I read, and how should I read it?
***Answer*:** A short *durûd* is narrated [in the Ahâdîth]:

صلی اللہ علی النبی الامی *sallallâhu 'alan Nabîyyil ummî*. Read this 300 times on Fridays.

436. *Condition*: My sister and mother wish to pledge allegiance (*bay'ah*) to you.

***Answer*:** I have accepted their *bay'ah* via this letter. This is known as *Bay'at-e-'Uthmânî* and is also Sunnah. They must read *sub-hânallâh* 300 times.

437. *Condition*: When I sit to study after the *'ishâ salâh*, I feel sleepy within ten minutes. But if I sit and talk with someone or do some other work, then I can continue this till 11:30 p.m.

without even realizing the time. But when I am studying, I feel sleepy.

Answer**:** It seems that you are not sleeping sufficiently. A student should sleep for eight hours. When you feel sleepy, go sleep, and study later on.

438. ***Condition*****: Many times I slept away before completing my *ma'mûlât* of the night. When my eyes open later on, I complete them.**

Answer**:** This is correct, but it is necessary to have your full quota of sleep.

439. ***Condition*****: I have been attending Hadrat's assemblies for the last two years and pledged allegiance to Hadrat last Thursday.**

When I look at Hadrat, my heart becomes intoxicated with joy. I remain staring at Hadrat and consider it my loss if I look at someone else while I am in your assembly. When Hadrat says anything, it seems that juice is dissolving in my ears and I greatly enjoy this. There is so much of illumination (*nûr*) on your face that I do not have the courage to speak.

Answer**:** These are all the effects of total affinity and love which is the first prerequisite for benefiting from this path. However, it is not appropriate to remain staring. You should look at times and move your gaze away at times because staring continuously causes discomfort to others.

440. ***Condition*****: I am inspired to safeguard myself from all sins. This is the effect of your companionship. The fact of the matter is that I am nothing.**

Answer**:** Abstention from sins is the essence of *tasawwuf* and *sulûk*. O Allâh! Increase him (in his deeds) in this.

441. ***Condition*****: I experience exhilaration and intoxication most of the time in my soul. Especially when I leave Hadrat's assembly, I experience tranquillity in my heart.**

Answer**:** This is a blessed condition.

442. ***Condition*****: It is over one and half years since I have safeguarded my eyes and did not spoil them [by looking at the unlawful].**

Answer**:** Mâshâ Allâh. I am most pleased. Allâh Ta'ala is bestowing great favours to you. Congratulations. Be grateful. O Allâh! Increase him (in his deeds) in this. In today's times, the person who is blessed with safeguarding his eyes has been bestowed by a great favour from Allâh Ta'ala.

443. ***Condition*****: When a non-*****mahram*** **comes close, my heart stops and I experience tranquillity in fleeing from there. I abhor television, music, etc. If music is playing in the bus or anywhere else, I place my fingers in my ears. I also do not attend birthday parties and wedding functions.**

Answer**:** I am most pleased with your conditions. May Allâh Ta'ala bestow you with steadfastness.

444. ***Condition*****: There is just one woman in our office who attends every meeting and general meetings. In the general meetings, there is just this one woman among forty men. I am greatly disturbed by this. I safeguard my eyes and do not look at her at all.**

Answer**:** Mâshâ Allâh. I am most pleased.

445. ***Condition*****: I try to remain far from her.**

Answer**:** Correct. This is what is required.

446. ***Condition*****: I am inspired to attend the Monday and Thursday night assemblies. I seek your forgiveness for this lengthy letter and for any disrespect which I may have shown.**

Answer**:** Do not worry, everything is correct.

447. ***Condition*****: My internal self is no less than clods of stool.**

Answer**:** If one's insignificance becomes one's condition, then it is a great bounty. Congratulations.

448. ***Condition*****: I request your *du'âs* that Allâh Ta'ala changes my internal self with the musk and amber of a bond with Allâh Ta'ala (*ta'alluq ma'a Allâh*).**

Answer**:** May Allâh Ta'ala bestow you, me and all our associates with a bond with Allâh Ta'ala which is on the level of close and true friendship (*wilâyat wa siddîqîyyat*).

449. ***Condition*****: I make *du'â* for Hadrat after every salâh.**

Answer**:** May Allâh reward you. May Allâh Ta'ala accept your *du'âs* and bring them to reality quickly.

450. ***Condition*****: I mention you a lot among my friends and greatly enjoy this. My heart remains restless at wanting to visit you and so my feet automatically walk towards Gulshan [the area were Hadrat lives].**

Answer**:** May your love for your shaikh be blessed. This love is the key to external and internal progress in this path.

451. ***Condition*****: As-salâmu 'alaykum.**

I would like to explain this sin due to which I am in great turmoil. I am working in an educational institute where many women without *pardah* also work. Despite my strict

precautions, my gaze falls on them. Although I do not look at them a second time, whisperings unsettle me. I am forced to speak to them quite often.

***Answer*:** Be most strict in safeguarding your gaze. If you have to speak with them, do so by safeguarding your eyes. Alternatively, wear dark glasses so that it will be easier not to look at them and you will also be able to turn your eyes in another direction while speaking with them. There is no sin with whisperings, but do not act on your whisperings. Offer two rak'ats optional salâh at night and cry before Allâh Ta'ala or adopt the expression of a crying person and ask for forgiveness by saying: "O Allâh! I have tried to safeguard my gaze as far as possible. I may have still erred and my *nafs* may have taken secret joy from this, so forgive me." Make this a daily practice. Just as there is a one-day-service for clothes [at a laundry], this is a spiritual one-day-service.

452. ***Condition*: Although I am searching for another job, I cannot find one. Leaving my present job will be critical to me and my family's livelihood. I am therefore compelled. Kindly help me.**

***Answer*:** As long as you do not find an alternative job, do not leave this job. Offer two rak'ats *salâtul hâjat* daily and make *du'â* that you get another job, and continue searching for another job.

453. ***Condition*: I am most troubled by evil whisperings. The elders say that by getting married, a person is safeguarded from sin to a certain extent (by sin, I mean, evil glances). It is my desire that I get married quickly. I request Hadrat to make *du'â* for me.**

***Answer*:** There is certainly ease in one's efforts by getting married. Especially in today's times, the quicker a person gets married, it aids him in acquiring piety. I am making *du'â* for you.

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454. ***Condition*****: As-salâmu 'alaykum.**

I used to correspond with Hadrat in the past but have not done so for about two months now. This is due to laziness. Kindly guide me in this regard.

Answer: You should write at least one letter a month and do not be lazy in this regard. Briskness is the treatment for laziness.

455. ***Condition*****: Hadrat, I had previously written about masturbation. All praise is due to Allâh Ta'ala that I am much less prone to this illness now.**

Answer: Do not be satisfied until you are completely cured of this illness. Continue informing me of your condition and follow my directives.

456. ***Condition*****: I committed this sin again this week. You had instructed me to offer eight rak'ats optional salâh. All praise is due to Allâh Ta'ala that I benefit a lot from this but sometimes I am so overcome by desire that I do not remember anything and I am overtaken by a sort of madness.**

Answer: Do not remain alone at that time. Occupy yourself in some permissible activity, come away to the *khânqâh*, or engage in a permissible conversation with a friend. Take courage in fighting your desires, make a firm resolution that you are never going to commit this sin, and that you are not going to bear the little pleasure that is in this sin because the *nafs* is committing a sin for this short-lived but unlawful pleasure. Combat these demands of the *nafs*. There is no way of ridding yourself of this sin apart from courage.

457. ***Condition*****: Hadrat, I like looking at pictures in the newspapers. All praise is due to Allâh Ta'ala that I make full effort to safeguard my eyes.**

Answer**:** Don't even look at the newspapers. It is unlawful to look at pictures, and to look at the shapes in the pictures is also *badd nazrî* (evil glances). If you look at the pictures, then your claim of safeguarding your eyes is incorrect.

458. ***Condition*****: Hadrat, I am in the habit of smoking cigarettes. This causes me great stress. I smoke two cigarettes a day. Kindly guide me in this regard.**

Answer**:** Just as it takes courage to free one's self from every sin, in like manner, this cigarette smoking will be given up through courage. When you feel like smoking, combat this feeling and make a firm resolution that you will never bear the little pleasure that you experience for a little while by smoking. It is easy to give up smoking just two cigarettes. But if you do not give up, this habit will not decrease but increase.

459. ***Condition*****: I have extreme love for Hadrat.**

Answer**:** Love for the shaikh is a blessed thing. It is the key to all the levels of *sulûk*.

460. ***Condition*****: Hadrat, despite this love for you, I also perceive fear for you. I cannot say anything to you and this causes me stress. Kindly guide me in this regard.**

Answer**:** This is laudable. This is proof of awe for the shaikh. If you cannot say anything verbally to me, write a letter to me. Come regularly to my assemblies. There is no loss even if you are unable to say anything:

بے سوالی بھی خالی نہ جائے گی

"Even the person who does not ask will not go empty-handed."

Allâh Ta'ala most certainly bestows His grace to the person who has a quest (*talab*).

461. ***Condition*****: May Allâh Ta'ala bestow Hadrat with life, complete, quick and continuous health, and may He bless us in both the worlds. Âmîn.**

Answer: There is no dearth in the treasures of Allâh Ta'ala whereby He has to take someone's life and give it to another person. Therefore, may Allâh Ta'ala bless you with long life and bless us as well.

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462. ***Condition*****: I am a medical student. I am 22 years old and had the opportunity of attending your assemblies for the last seven years. This is a great favour of Allâh Ta'ala that my love for you and confidence in you is increasing day by day.**

There is one thing that I would like to say is that the illness of jealousy is in me. However, I have such a type of jealousy that I myself am ashamed of it. If I see my friend surpassing me in a particular aspect of *Dîn*, it is my desire that this friend should some how or the other retrogress below me in *Dîn*. In order to treat my self from this illness, I say to my self: "If that friend has surpassed you, then you too should obey Allâh Ta'ala totally and surpass him." Consequently, I strive even more in order to surpass him and become more cautious in committing sins. But the desire to reduce him remains in my heart to such an extent that if he were to lag behind me because of some mistake which he committed in *Dîn*, my heart feels great joy at this. My heart says to me: "Wow! We alone are on *Dîn*, there is no one to compete against us." I hope that you will provide a treatment for me.

Answer: The desire to surpass everyone in *Dîn* is a praiseworthy desire. However, it is extremely despicable and dangerous to desire the *Dînî* fall of someone. There is the fear of such a person being deprived. This is because it is a sin in itself to be happy over the *Dînî* fall of another or to see him committing a sin. Such a person [who becomes happy at this] himself becomes a flagrant sinner (*fâsiq*). It is a principle of

jurisprudence that to be pleased with sin is a sin in itself, and to be pleased with unbelief (*kufr*) is unbelief in itself. Repent and make *du'â* for the person of whom you are jealous that Allâh Ta'ala should Increase him (in his deeds) in that bounty, make him more religious and pious, and bestow him with the rank of true friendship [with Allâh Ta'ala]. Speak highly of him among your friends, speak about your insignificance and his greatness, be the first one to greet him, if you intend going on a journey, go meet him and ask him to make *du'â* for you, on returning from your journey, go meet him again and ask him to make *du'â* for your reformation, and give him a gift occasionally even if it is a small gift.

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463. ***Condition*: Hadrat, I was quite occupied and could therefore not come to the *khânqâh* for several days. This absence has caused an increase in my sins.**

***Answer*:** You must be as regular in coming to the *khânqâh* as you are in eating for you are unable to miss a single meal. If not, your soul will become weak and you will commit sins.

464. ***Condition*: However, the moment I received Hadrat's letter, I came to my senses. I am reading the article *Safeguarding the eyes*. All praise is due to Allâh Ta'ala that I am benefiting considerably through the *du'âs* of Hadrat. However, my eyes occasionally fall suddenly on someone and this causes me discomfort.**

***Answer*:** Offer twenty rak'ats optional salâh for each time you cast an evil glance. Ask Allâh Ta'ala for forgiveness by weeping to Him or adopting the expression of a crying person.

465. ***Condition*: My responsibilities are such that I have to deliver talks. I also deliver lectures and people honour me greatly. When I deliver a lecture, the thought comes to my heart that people should praise my talk. I develop ostentation**

and begin considering myself to be very religious. Kindly provide a treatment for this.

Answer**:** Constantly think about your faults and think that of what use is this lecture? If the people were to come to know of my faults, how despicable they will consider me to be? Say to yourself that it is this quality of Allâh Ta'ala that He concealed your faults and exposed your good qualities. Of what benefit are the praises of the people if Allâh Ta'ala does not accept? Why, then, should one seek something that is so fleeting and temporary?! Think to yourself that when death approaches, neither will you, the creation, nor those who were praising you remain. You will be all alone in the grave. Therefore concern yourself about the grave and give up hopes of acquiring honour from the people.

466. *Condition*: Apart from this, I am also overcome by passion. The moment a few evil thoughts come to mind, my mind becomes engrossed with them.

Answer**:** Do not act on the demands of passion. When such thoughts come, do not occupy yourself with them. Occupy yourself in some other task.

467. *Condition*: I also become angry a lot. I benefit tremendously when I read Hadrat's booklets but thereafter the same condition returns. I request Hadrat's *du'âs*.

Answer**:** Read the article *The cure for anger* once daily. If you became angry on a person while you two were in solitude, then seek forgiveness from him in solitude. If you became angry in the presence of others, seek forgiveness from him in the presence of others.

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468. *Condition*: Hadrat, I am writing this letter after about two months. The reason for this is that I had stopped coming to the *khânqâh* after Ramadân. This has caused an increase in

my sins, casting evil glances has become more severe, and I am also backbiting. I could not write a letter also because I was feeling ashamed of informing Hadrat of all this.

Answer**:** Attendance to the *khânqâh* is food for the soul. When the soul does not get nourishment, it will become weak, and the sins you commit will not stop. You should therefore impose upon yourself to come every week. No matter what condition you are in, do not feel ashamed to attend or to inform me thereof. Satan tries to keep one away from one's spiritual guide in this way [by making the person feel ashamed].

469. ***Condition*****: However, when I attended Hadrat's assembly for the last few days, the condition of my heart changed and I am combating all my sins with determination. I am regularly attending the 11:00 a.m. assembly on Sundays.**

Answer**:** Just as you are particular in giving the body its nourishment on time, in like manner, be concerned about the nourishment of your soul. If not, you have already witnessed the harms of this.

470. ***Condition*****: I make full efforts to save myself from evil glances. I also offer optional salâh when I commit this sin. Despite this, I still cast evil glances.**

Answer**:** Offer twenty rak'ats optional salâh for each time you make this mistake. If you still make this mistake, give 50 rupees in charity for each time you cast an evil glance.

471. ***Condition*****: Evil thoughts come to my mind all the time. These thoughts also come in my salâh and when I am engaged in other acts of worship. This is causing me great stress.**

Answer**:** The coming of thoughts is not a sin, but it is a sin to occupy one's self in them. When you are in salâh, place your heart in the presence of Allâh Ta'ala and practise this

repeatedly. And if you are out of salâh [and these evil thoughts come to you], occupy yourself in some lawful activity.

472. ***Condition*****: At times my heart does not feel like fulfilling the daily *ma'mûlât* and I feel lazy.**

Answer**:** It is not compulsory for the heart to feel like doing something, but it is compulsory for you to make it feel. The treatment for laziness is briskness.

473. ***Condition*****: Hadrat, what is the procedure for staying in the *khânqâh*. How long will I have to stay?**

Answer**:** One should spend at least forty days once in his life time. Thereafter, you must constantly attend from time to time. Local people should come at least every week. Those who have intense love may come daily. The more molasses one adds, the sweeter [the dish] becomes.

474. ***Condition*****: My *ma'mûlât* entails لا اله الاالله *Lâ ilâha illallâhu,* الله الله *Allâh Allâh, istighfâr* and *durûd sharîf* 100 times each. But I occasionally miss this out due to laziness or for some other reason. I also recite one *pârâ/juz* of the Qur'ân and one *manzil* of *Munajât-e-Maqbûl*. But I also miss this out at times. In fact, I have completely given up the *Munâjât* for the past 2-3 months.**

Answer**:** You may decrease the quantity of your *ma'mûlât* on the day you have some valid reason, but do not leave them out completely. Fulfil as much as you can.

475. ***Condition*****: Hadrat, I am put through a great test, viz. the students at my madrasah and my class mates respect me a lot and address me as "Hadrat Sûfî Sâhib" and "Hadrat". Even the teachers accord respect to me to the extent that when we completed the book *Sirâjî*, the teacher said: "This is the pious**

person in the class. He must make the *du'â* [on completion of this book]." Hadrat, I need your guidance, what should I do?

***Answer*:** Be grateful for this favour of Allâh Ta'ala (think in your heart) that Allâh Ta'ala concealed my faults and exposed my good qualities. If Allâh Ta'ala were to expose my faults then instead of the people addressing me as "Hadrat, Hadrat", they would have spat on me. When others praise you, be grateful but at the same time do not consider yourself worthy of praise. In the previous letter I had given you a treatment. Why did you not inform me whether you were able to act on it or not?

476. *Condition*: Hadrat, you had stated that if there is any shortcoming in obligatory duties, the treatment for this is courage. That I should take courage and keep my *nafs* firm on worship, and that I should frighten it by making *murâqabah*of the punishment of the Hereafter. I have kept my *nafs* firm on worship and frightened it by making *murâqabah* of the punishment of the Hereafter. I missed this practice on only two days. Hadrat, in the previous letter I did not understand this aspect that I should practise on the punishment which the shaikh prescribes for the *nafs*.

***Answer*:** For example, in order to keep the *nafs* firm on worship, or in the treatment of a certain sin, the shaikh instructs optional salâh, the giving of charity, or gives some other advice. You must practise on his advice.

477. *Condition*: [A woman writes]: Hadrat, I talk too much. I make a promise to myself that I will now talk less. But once I start talking, I forget [about this promise]. A lot of my time is wasted in this [excessive talking]. Kindly rectify me.

***Answer*:** Choose to remain silent most of the time. If it is essential to talk, talk a little and remain silent. Occupy your time in studying and in some other task. It will be difficult to

remain silent most of the time and it will be a punishment to the *nafs*. You will then be inspired to be cautious about talking unnecessarily and without thinking before hand. However, there is no harm in a little pleasantness and a bit of laughter. In fact, this is essential for one's health in today's times. But do not utter anything that is sinful.

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478. *Condition*: A woman writes]: Hadrat you had told me that I should seek forgiveness from those with whom I act impudently. Hadrat, I asked forgiveness one or two times and have now completely stopped my impudence because it is very difficult on the *nafs* to go and ask for forgiveness.

***Answer*:** It was for this reason that you were told to go and ask forgiveness. Remain constant on this treatment.

479. *Condition*: Hadrat, you had told me that when I have evil thoughts about others, I must say to my self: "I will be asked for a Shar'î proof on the day of Resurrection for having these thoughts." Hadrat, I think this to myself and after a short while I have no evil thoughts whatsoever towards others. But then later on I start having evil thoughts again, but it is less than previously.

***Answer*:** Whenever you have such thoughts, think about the Shar'î proof that you will be asked for. Say to your *nafs*: "The person about whom you are having evil thoughts is not really like that. It is you who are like that. You are seeing your reflection in his mirror." This is similar to how an African man looked into a mirror and said: "O mirror! You are so ugly."

480. *Condition*: At times when I think that on the day of Resurrection I will be asked for a Shar'î proof for having such evil thoughts, this does not have any effect on my *nafs*.

***Answer*:** Engage in the other *murâqabah* that is written above and also make *murâqabah* for one minute of His punishment – that the punishment of Allâh Ta'ala is so severe. Where, then, is the intelligence in disobeying Allâh Ta'ala and earning His wrath?!

A letter from the above woman's father.

481. *Condition*: Hadrat, I am the father of this girl and I work in a bank. Allâh Ta'ala is witness to the fact that my heart is displeased with working at the bank and I constantly rebuke myself. I make *du'â* to Allâh Ta'ala in every salâh that He should bestow me with lawful sustenance. I am unable to leave this job at present because I am 52 years old, and I have seven daughters and six sons. I took a loan from the bank to build a house. I owe the bank about one million rupees. My house and the title deeds for the house are mortgaged at the bank. This is a legal mortgage which, if I do not pay the bank loan, the bank can take possession of the house and remove us from it. I cry before Allâh Ta'ala in every salâh that He provides us with the means to come out of this usurious transaction and save me and all the Muslims from such transactions. Âmîn.

***Answer*:** Continue crying before Allâh Ta'ala as you are at present and also continue searching for another job. Do not leave your present job as long as you do not find another job. Continue repenting, seeking forgiveness, and asking Allâh Ta'ala for lawful sustenance. The interest will continue increasing on your loan. To save yourself from this curse, sell the house, pay off your loan, and rent a house. The life of this world is for a few days while the life of the Hereafter is eternal. We should be more concerned about saving ourselves from the punishment of the Hereafter.

482. *Condition*: Allâh Ta'ala is witness to the fact that I am crying and writing this letter. Now that I am already 52 years old, I am unable to obtain a job elsewhere. I took my salary of Ramadân, took a loan from a non-Muslim, and exchanged the amount. I then used this amount to run my house so that I may experience some peace and tranquillity. I try to exchange the amount, take a loan and run the house. I then pay the loan through my salary. But in today's times, people do not give loans easily. It is therefore difficult to change the amount.

***Answer*:** Take the loan and pay it back within a few hours. Consult Muftî 'Abdur Ra'ûf Sâhib of Dâr al-'Ulûm Karachi and also state what work you are doing at the bank.

483. *Condition*: Allâh Ta'ala blessed me with the opportunity of performing hajj on three occasions. I made *du'â* in front of the Ka'bah and the Raudah (grave of Rasulullah (Sallellaho alaihe wasallam)) that Allâh Ta'ala should have mercy on me and save me from interest transactions. Âmîn.

***Answer*:** Âmîn. I am making *du'â* with my heart and soul.

484. *Condition*: I know that Allâh Ta'ala announces war against those who deal in interest transactions. I am ashamed and I am compelled. I take an oath that I am crying and conveying the condition of my heart. Make *du'â* for my salvation and show me a way out. It will be highly appreciated.

***Answer*:** Congratulations on this shame and remorse. Allâh Ta'ala loves remorse. When you are remorseful from your heart, and you are making *du'â* and trying for lawful sustenance, there is hope in the mercy of Allâh Ta'ala that – *inshâ Allâh* – He will bestow His special favours on you. Take courage and act on the advice which I gave with regard to your debts.

485. ***Condition*****: Kindly show me the treatment for the illness of watching television.**

Answer**:** If the television belongs to you, remove it from your house. If it does not belong to you, make a firm intention that you are not going to watch. Make a firm resolution that you are not going to watch television even if it means losing your life, and no matter how much your heart desires to watch. When it is the time to watch television, it will be appropriate to go and visit a pious friend of yours. Think about the punishment of Allâh Ta'ala for two minutes. The fear of Allâh Ta'ala will come into your heart through this *murâqabah*. Take courage because courage is the only thing to treat sins. There is a booklet on the harms of television. Purchase this from the bookshop and read a few pages daily.

486. ***Condition*****: Hadrat, I had written a letter about four months ago to Hadrat. In the reply to this letter, Hadrat provided the treatment for anger, pride, and evil thoughts about others. I was very particular in practising on this for a few days and – all praise is due to Allâh Ta'ala that – I benefited a lot. However, due to my negligence, I stopped practising on this. This caused an increase in evil desires, and together with pride and anger, I developed malice and enmity without any reason. I made the intention of writing to you on several occasions but did not get down to doing this. All praise is due to Allâh Ta'ala that I got the inspiration and am therefore writing now.**

Answer**:** Reformation cannot be realized when one is unconcerned in the sense that he writes when the thought came, and becomes neglectful once again. Just as a person is very particular in seeking medical treatment from a doctor for physical ailments, if he does not at least do that much for treating spiritual ailments, how will his reformation be realized? It is necessary to attend the assembly regularly and to correspond [with one's shaikh]. It is immature to even see dreams of reformation without this.

487. *Condition*:Hadrat, I do not experience humility and submission in salâh.

***Answer*:** Direct the heart repeatedly towards Allâh Ta'ala, utter each word by pondering over it, or when going into any posture, think to yourself that you are to stay in this posture. For example, when in the standing posture, think that you are to stay in this posture. When in the bowing posture, think that you are to stay in this posture. And so on. Practise on any of these three methods which appeal to you

488. *Condition*:When I look at anyone, I am most often overcome by evil thoughts

.***Answer*:**Do you look at non-*mahram* females or at boys? This looking is *hârâm*. If you abstain from looking, evil thoughts will not come to you.

489. *Condition*:I received your reply and was very happy. Hadrat, I am very distressed these days. The reason for this is that I am always experiencing these whispers that I have pride and ostentation in me. Whenever I experience or perceive these whispers, my heart is overcome by grief. The reason for my stress is that I think to myself that what if these filthy illnesses are in me? And what if they become obstacles in my quest for the pleasure of Allâh Ta'ala? Tell me what to do.

***Answer*:**What is the reason for grief and stress when the treatment for every illness has been shown by Allâh Ta'ala. Establishing a relationship with the *Ahlullâh* is for this very reason of treating spiritual illnesses. You must think to yourself that you are the worst of all people and that all faults are found in you. **فلاتزكوا انفسكم** – Allâh Ta'ala says: "Do not consider your selves to be pure and holy." It is compulsory on you to purify yourself of sins but *harâm* to consider yourself pure. Treating

spiritual illnesses is the means of gaining the pleasure of Allâh Ta'ala.

490. ***Condition*****:Hadrat, I have another question: can I repeat the *dhikr* of *Lâ ilâha illallâh* while walking about?**

Answer**:**You can but within what you can bear. Obtain the article *Ma'mûlât for the sâlikîn* from the *khânqâh* and practise on it.

491. ***Condition*****: For example while I am walking to the Masjid, can I read this *dhikr* and any other *dhikr* which I do once in 24 hours, viz. one *tasbîh*. Can I read anything apart from this while I am walking about?**

Answer**:** Because of weakness these days, excessive *dhikr* is not prescribed. Whatever is prescribed is sufficient. Pay more attention to abstaining from sins because *wilâyat* (close friendship with Allâh Ta'ala) is not dependent on excessive *dhikr* but on *taqwâ*, i.e. abstention from sins.

492. ***Condition*****: On the instruction of Hadrat, I gave up reading newspapers because "when there is no bamboo, the bamboo flute cannot be played". I could not abstain from looking at the pictures of non-*mahram* females. I made a decision on the instruction of Hadrat that never mind if I lose my life, I am not going to displease my Master [Allâh Ta'ala] by sinning. *Inshâ Allâh.***

Answer**:** Mâshâ Allâh. O Allâh! Increase him (in his deeds) [in goodness]. I am most pleased.

493. ***Condition*****: Hadrat! Allâh – the one who knows what is in the depths of the chests – knows well that at present, of all those who are living on earth, I have the most love for Hadrat.**

Answer**:** My heart is extremely pleased by your love. May Allâh Ta'ala display the fruits of this "love solely for the sake of Allâh

Ta'ala" in the form of close proximity to Him, special *wilâyat*, and *wilâyat siddîqîyyat* (true and genuine friendship with Allâh Ta'ala). Âmîn. May Allâh Ta'ala bless both of us with His shade beneath His Throne on the day of Resurrection. Âmîn.

494. *Condition*:Therefore, whatever order you give, this servant will – *inshâ Allâh* – fulfil it.

***Answer*:**Mâshâ Allâh. This is what is required in *sulûk*.

495. *Condition*: All that I ask is you keep me attached to Allâh Ta'ala.

***Answer*:** Allâh Ta'ala does not deprive those who desire Him. Be at peace.

A second letter from this *'âlim*.

496. *Condition*: I make *du'â* to Allâh Ta'ala and sometimes after offering *salâtul hâjah* for my master, Hadrat, that Allâh Ta'ala blesses him with complete, quick and continuous health, and that at least I do not have to see Hadrat overcome by grief in my lifetime. And that Allâh Ta'ala keeps Hadrat happy and cheerful.

***Answer*:** May Allâh Ta'ala reward you. May Allâh Ta'ala accept your *du'âs*.

497. *Condition*: The life of a slave is bound to the health and happiness of his master.

***Answer*:** I am most pleased by your humility and love. Congratulations. This is the actual status of those in love.

498. *Condition*: I was so pleased by the blessed words of Hadrat: "My heart is most pleased by your love", that whenever I re-read those blessed words, my eyes shed tears of happiness involuntarily. I do not know the reason for this.

Answer**:** These are all the effects of love. Congratulations.

499. ***Condition*****: It is the blessing of <u>H</u>a<u>d</u>rat's special attention that after reading the prescribed *du'âs* at the time of sleeping, I continue repeating the words *Allâh, Allâh* in my heart till I fall asleep. Alternatively, I continue saying the following *du'â* verbally:**

أَللّٰهُمَّ اجْعَلْ وَسَاوِسَ قَلْبِىْ خَشْيَتَكَ وَذِكْرَكَ وَاجْعَلْ هِمَّتِىْ وَهَوَاىَ فِيْمَا تُحِبُّ وَتَرْضَى

"O Allâh! Convert the whisperings of my heart to Your fear and remembrance. Direct my courage and desires towards what You love and are pleased with."

Answer**:** Mâshâ Allâh.

500. ***Condition*****: It is the blessing of <u>H</u>a<u>d</u>rat's special attention that – all praise is due to Allâh Ta'ala - despite calamities, my heart was not saddened in the least. In fact, I do not know why my heart is experiencing tranquillity at the thought that my Allâh loves me. Whatever decision He makes will be to my advantage. I am hasty by nature but my heart is remaining tranquil.**

Answer**:** This is a very blessed condition. A bestowal [from Allâh Ta'ala] is a sign of affinity (*nisbat*) with Allâh Ta'ala. Mâshâ Allâh.

501. ***Condition*****: I apologize to <u>H</u>a<u>d</u>rat that I probably wrote a very long letter. The reason is that my heart tells me that I should continue talking with my master.**

Answer**:** Be at peace. The length of the beloved's hair is never considered long.

502. ***Condition*****: I am stopping my pen with great difficulty.**

Answer: Congratulations. Allâh Ta'ala bestowed you with a heart that is filled with love.

503. *Condition*: I am saying this to Hadrat that I am Hadrat's slave and that Hadrat can order his slave without any formalities [or hesitation]. *Inshâ Allâh*, I will fulfil Hadrat's order with all my life.

Answer: Having such a relationship with your spiritual guide is the key to the different levels of *sulûk*.

504. *Condition*: May Allâh Ta'ala safeguard me from not valuing such a wonderful and kind master. O Allâh! Looking at Hadrat's kindness and love, I feel shy to repeatedly request him to make *du'âs* for me. At the same time, there is nowhere I can go to. He will fulfil this request immediately – *inshâ Allâh*.

Answer: There is no need to feel shy. I make *du'â* with my heart and soul.

A letter from a student.

505. *Condition*: A student was involved in an intense love affair and was on the verge of committing a major sin. Hadrat wrote the following letter in reply to this student's letter. This letter is presented to the readers. After some time, he wrote another letter stating that through the blessing of practising on Hadrat's guidelines, he was saved from this false love (*'ishq majâzî*).

Answer: Brother Burkhûrdâr, may Allâh Ta'ala keep him safe.

As-salâmu 'alaykum wa rahmatullâhi wa barakâtuh

You wrote that you sought treatment at several places but it did not benefit you. The reason for this is that if a person continues taking medicine and at the same time consumes poison as well,

how can he benefit. If you really want to reform and wish to come out from this disgrace and punishment in which you are, and much time has not lapsed as yet, if not, being attracted to young boys is such a dangerous illness that it disgraces and humiliates a person in this world to such an extent that he cannot even face anyone, and the fearful punishment of the Hereafter is another matter. We seek refuge in Allâh Ta'ala. A person is afflicted with such calamities that I cannot even write down. Therefore, if you wish to save yourself from destruction in this world and the Hereafter, you will have to distance yourself, like the distance between east and west, from that boy both with your eyes, heart and body.

You wrote that he is now attached to you. Now tell me how can you benefit? Come to your senses! If he remains near you, you will be disgraced one day. Allâh Ta'ala says:

تلك حدود الله فلا تقربوها (*these are the limits of Allâh, do not even go near them*). In the words لا تقربوها, the لا belongs to Allâh Ta'ala. The person who removes this لا, then تقربوها (*going near*) will take place. Then تفعلوا (*you will do*) will take place and you will be disgraced in this world and in the Hereafter. You should therefore take courage and the first thing for you to do is to remain very far from that boy. If he is in the same room as you, speak to the teacher and have him shifted to another room. Have a fight with him and say such harsh things to him that he comes to hate you and does not come near you again. In fact, in such a situation it is even lawful for you to swear him because this swearing is to save yourself from the disobedience of Allâh Ta'ala. No matter how much pain you experience in doing all this, and even if you have to lose your life in the process, bear all this sorrow for the sake of Allâh Ta'ala. Allâh Ta'ala made the heart for His love. He did not create this heart for these corpses that pass stool, urinate, and that become rotten and

decomposed. Just ponder over this fact that you want to waste your youth in such a filthy place from which stool comes out?! Did Allâh Ta'ala create us so that we waste the valuable time of our life on this place from where stool comes out?! A person uses a single breath for the remembrance of Allâh Ta'ala and becomes the beloved of Allâh Ta'ala and thereby surpasses the angels. Now how wicked and vile it is for a person to waste those valuable breaths for the place from which stool comes out and thereby earn the wrath of Allâh Ta'ala! The tears that are shed for the sake of Allâh Ta'ala are so valuable that on the day of Resurrection Allâh Ta'ala will weigh them equally to the blood of the martyrs. As for the tears which you are shedding over a corpse that is going to die and decompose, they are more worthless than the urine of a donkey because these tears are used to purchase the wrath of Allâh Ta'ala.

You should therefore separate yourself immediately from this boy, have him shifted to another room, or you should take admission in another madrasah. If there is still the danger of falling into sin, then the acquisition of knowledge is *fard-e-kifâyah* while to save oneself from the wrath and disobedience of Allâh Ta'ala is *fard-e-'ayn*. Therefore, a *fard-e-kifâyah* will be left out for the sake of a *fard-e-'ayn*. Thus, there is nothing wrong if you have to leave studying in order to save yourself from the wrath of Allâh Ta'ala. Leave this city, leave this madrasah, go back to your house because the purpose of our life is to please Allâh Ta'ala and save ourselves from His disobedience. If Satan tells you that you will die without him [the boy whom you "love"], then tell Satan that we were all born for the purpose of dying. I am prepared to sacrifice thousands of lives for the death which Allâh Ta'ala is pleased with. Rasulullah (Sallellaho alaihe wasallam) said:

مَنْ عَشَقَ وَكَتَمَ وَعَفَّ ثُمَّ مَاتَ فَهُوَ شَهِيْدٌ

The person who falls in love with another, that is involuntarily, but he conceals this love and does not express this love to the beloved, and

remains abstinent and chaste, and then passes away due to this striving, then he is a martyr.

Glory to Allâh! What great glad tidings for those who love Allâh Ta'ala, and those who save themselves from the love of those dying corpses!

If you want to be given a *wazîfah* which you may continue reading while you continue living with that person whom you love and at the same time save yourself from the curse and punishment of this false love, then this is impossible. If this was possible, why would Allâh Ta'ala say: **فلا تقربوها** – so do not go near them? First there is لا اله in which all false gods and everything apart from Allâh Ta'ala is negated. It is only after this negation that one will acquire the light of الا الله. First is the negation and then comes the affirmation. Therefore, all the *wazîfahs* and *adhkâr* will only be beneficial when you choose to remain far from him both with your heart and body. Allâh Ta'ala bestowed every human with will and intent. Use these faculties. Had Allâh Ta'ala not bestowed this will He would not have ordered us to save ourselves from them. The order to adopt piety is proof that the will to adopt piety is present in us. Allâh Ta'ala is not unjust as to deprive us of the power to adopt piety and still order us to adopt piety. However, we do not utilize our will, if not, man would have cut down mountains with his will.

This threat which Satan is issuing you with that you will die is also a deception from him. No one dies, it is merely his *nafs* that is troubled. This trouble and discomfort will disappear after a few days of striving and your heart will then be blessed with tranquillity which kings too did not even dream of. Just adopt a bit of courage and see what bounties you will receive. If you follow the dictates of your *nafs* and do not separate yourself from him, you can note it down in your diary that one day

when his appearance changes for the worse, you will personally flee from him and that boy too will abhor you. The reason for this is that hatred and enmity are the consequences of false love. However, when you flee from him at that time, it will not be accepted by Allâh Ta'ala because you did not flee for the sake of Allâh Ta'ala. Rather, it was on the instruction of your *nafs* that you fell in love with him and it is on the instruction of the *nafs* that you are fleeing from him. If, at the time of youth, handsomeness and love, you fled in the love of Allâh Ta'ala for the sake of Allâh Ta'ala, then this fleeing would have been loved by Allâh Ta'ala and He would have embraced you. You therefore still have the time to choose separation from him out of the fear of Allâh Ta'ala, be honoured by the highest friendship of Allâh Ta'ala, and acquire eternal life. You will enjoy the taste of Paradise in this very world, as stated by Khwâjah Sâhib:

میں دن رات رہتا ہوں جنت میں گویا

مرے باغ دل میں وہ گلکاریاں ہیں

"I am living in Paradise by day and night. It is as though those flowers are embroidered in my heart."

I make *du'â* that Allâh Ta'ala protects all of us from the punishment of false love. Hadrat Maulânâ Ashraf 'Alî Thânwî *rahimahullâh* says that *'ishq-e-majâzî* is *'adhâb-e-ilâhî* – false love is the punishment of Allâh Ta'ala. I am sending the article *The cure for false love*. Read it once daily.

A letter from a female student.

506. *Condition*: Hadrat, when I start offering my missed (*qadâ*) salâhs, then I offer the first two or three salâhs with concentration. Thereafter, the salâhs are offered without any concentration. Should I stop offering salâh in such a case or what should I do to develop concentration?

Answer: Don't ever stop offering the salâh. Continue directing the heart towards Allâh Ta'ala. When your heart wanders, present it again before Allâh Ta'ala. Presence [of heart] is not compulsory, presenting it is compulsory. Another way of developing concentration in salâh is to ponder over each word. A third way is to pay attention to each posture. For example, when in the standing posture, think to yourself that you have to remain in the standing posture. When bowing, think to yourself that you have to remain in the bowing posture. When prostrating, think to yourself that you have to remain in prostration.

507. *Condition*: I watched my *ustânî* (female teacher) and was able to control my eating to a certain extent. I also stopped eating raw onions on looking at her. However, my previous habit of over-eating is coming back to me. I have started eating things from the shops. Tell me something about eating and drinking that I do not remain in any doubt.

Answer: Hadrat Hakîmul Ummat Mujaddidul Millat Maulânâ Thânwî *rahimahullâh* says that the treatment of eating less in these times has been reduced because the health of people is not like what it used to be. If a person eats too less, he will become weak and even his compulsory acts will be in danger of being unfulfilled. One or two morsels' place should therefore be left in the stomach and one should not eat more or less than that. Eating is not a sin. Eat with this intention that if your health is good, you will be able to engage in more worship. At the same time, you should not be such that you are constantly concerned about eating delicious foods. If you receive good food, be grateful and have this intention that your health will be good with food and you will be able to engage in more worship.

508. *Condition*: Hadrat, I read in the book *Aqwâl-e-Salaf* that a pious man said that it is difficult to obtain the lawful these days. Therefore, when one is in a compulsion, he should consume the food and if the food is unlawful, he will not be

taken to task by Allâh Ta'ala because he is a *mud-tar* (a person who is compelled). Bearing this in mind, there is a great need for precaution which for me is impossible.

Answer**:** It is for this reason that you should not read any book without the permission of your shaikh. The difficulties which the pious of the past bore are not for our times. In today's times, if a person merely acts on the *fatwâ*, we may conclude that he has acquired *taqwâ*. You should only read the books of your shaikh or those written by Hadrat Thânwî *rahimahullâh*.

509. *Condition*: Hadrat, I seek your forgiveness for writing such a lengthy letter. Kindly forgive me. Hadrat, it is only this letter of mine that will be long. Kindly accept it from me. Hadrat, I was extremely stressed and do not know in what different thoughts my mind was engrossed in. I could not even talk to anyone. However, I did not even intend writing whatever I wrote nor did I even imagine that I would write all this. I made *du'â*: "O Allâh! Guide me to whatever is good for me."

Answer**:** You did the right thing by writing about your condition. However, you must practise on whatever advice your shaikh gives you. There will be no benefit in acting against it. This path [of *sulûk*] is the path of following.

510. *Condition*: Hadrat, when I want to write down something, I think to myself that how should I write because Hadrat neither knows me, my situation nor my circumstances. So Hadrat, what should I do – should I set all that I wish to write aside and merely write my condition briefly? I experience this matter most of the time.

Answer**:** Write down whatever you understand. There is no harm in writing whatever is necessary.

511. *Condition*: Hadrat, if I wish to say anything, I say it to my *ustânî* because it is easy for me. At times I am extremely

stressed and it is essential for me to speak it out. My *ustânî* understands my temperament very well. I therefore find much ease in whatever she recommends. Hadrat, I am specifically asking this because in the previous letter you said that I should not inform anyone except my shaikh about my internal condition irrespective of whether it is a good or bad condition. Hadrat, what is the meaning of this?

***Answer*:** When a person has an illness, he informs his doctor about it and not everyone else. In like manner, one informs one's shaikh of one's internal condition and learns the treatment from him.

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512. *Condition*: [A woman writes]: Hadrat, I have an issue due to which I am mentally confused. I have therefore contacted you. Hadrat, I had made mention of my *ustânî* (female teacher) in my previous letters, and through whose assistance I benefited tremendously, and through whom I acquired a bond with Islam and Allâh Ta'ala. I have a lot of confidence and respect for my *ustânî*. I consider this relationship with her to be very fortunate. Some of the other female students also have a similar relationship with her. The problem now is that she gradually put an end to this relationship with extreme strictness on the basis that this relationship was for the *nafs*. Hadrat, when I learnt of this I expressed my gratitude because I at least came to know of this in this very world. And this remained my position. But then this question came to my mind that I had been going to her for so long – did all that go to waste?

***Answer*:** Why should it go to waste when there was sincerity in your relationship?

513. *Condition*: Hadrat, I still have a lot of confidence in and love for my *ustânî*. Will this be harmful for me or for my *ustânî*? The reason for asking this is that a fellow student who is equal to my *ustânî* in her piety informed me that this

causes harm to the *ustânî* both physically and spiritually. Hadrat, what is the meaning of causing harm?

***Answer*:** What is the need to investigate this? She may have perceived something in her *nafs* which was not in accordance with the pleasure of Allâh Ta'ala and therefore took this step. This is proof of her piety.

514. *Condition*: Hadrat, whether this relationship is for the *nafs* or whether the *nafs* is included in it – I have believed in it solely because my *ustânî* said it. If not, my heart does not accept this. Or probably that I do not even have the ability of distinguishing whether it is for the sake of Allâh Ta'ala or for the *nafs*. Hadrat, the sole purpose of writing this letter is to ask you the meaning of having love because of the *nafs*, or what is the meaning of the *nafs* is included in it? How will I be able to distinguish this because such an issue can crop up later on as well?

***Answer*:** The *nafs* refers to natural non-Shar'î desires. In other words, the things which the *nafs* likes and which it enjoys in some way or the other, but which Allâh Ta'ala is displeased with. There are several levels of this.

515. *Condition*: One of the students of my *ustânî* said to me: "It seems to me that you were sincere with the *ustânî*." My *ustânî* is also of this opinion and she expressed it to this student. Hadrat, this was most pleasing to me. But she said that I should not even give a place to thoughts about the *ustânî* in my heart. She says that the *ustânî's nafs* was included in this relationship with me. The *ustânî* said that it is better to sever the relationship which is based on the *nafs*.

***Answer*:** It was therefore not lawful for her to have this relationship with you. Her severing this relationship is proof of her piety.

516. ***Condition*****: Hadrat, although I do not keep any external relationship with her, nor she with me, is there any harm if the internal relationship which I have towards her remains?**

Answer**:** Since your *nafs* is not included in this relationship, it is not wrong for you. But since it is harmful to her, it is not lawful for you to go to her.

517. ***Condition*****: I think of my *ustânî* in every conversation because of my love for and conviction in her. It is quite difficult to completely sever thoughts about her under such circumstances. Hadrat, help me and provide me with full details with regard to the *nafs*.**

Answer**:** Take a proper stock of your *nafs* that does it become pleased with her shape, appearance, or any other aspect? If the *nafs* is not included in this, then thinking about her is not harmful to you.

A letter from another female student.

518. ***Condition*****: Hadrat! This thought is coming constantly in my heart that these people are talking about me and saying that my relationship (with my *ustânî* and fellow student) was for my *nafs* and that it is for this reason that they were both harmed. However, Allâh Ta'ala is witness to this fact that I had no filthy thoughts about them either in their presence or in their absence. I never thought about their beauty nor any other evil thought. Even if I did have a relationship for my *nafs* in the beginning, I sought forgiveness for every sin of mine several times. I repented from all sins – those that I am aware of and also those that I am unaware of. Hadrat, so this sin will also be included [in this repentance]. Thereafter, on each occasion I made an intention of establishing a relationship with them for the sake of Allâh Ta'ala. Is there no consideration for my intention? Hadrat, this thought comes constantly to my heart that if a person repents, Allâh Ta'ala also forgives unbelief and polytheism. Hadrat, is my**

sin worse than unbelief and polytheism that it will not be forgiven through my repentance? Even now I am repenting and making another intention that I will maintain a relationship with them for the sake of Allâh Ta'ala. What has transpired has passed. Now it is for the sake of Allâh Ta'ala. Hadrat, even after this repentance and [new] intention, the conditions are not coming right. Why is this? Hadrat, I am in real need of guidance.

Answer**:** All sins are forgiven through repentance. However, if at the beginning you had a relationship with someone because of your *nafs*, you cannot have a relationship in the future with that person for the sake of Allâh Ta'ala. The reason for this is that in order to save yourself from sin in the future, you have to remain far from that person. If not, by intermingling with that person, the *nafs* will unknowinglybecome involved again. Therefore, if you had a relationship with anyone at any time because of the person's beauty, appearance, etc. you must remain aloof from that person. You will always have to be on your guard from that person. Therefore, if at the beginning the relationship was for the *nafs*, remove this thought from your heart that the relationship for the future can be for the sake of Allâh Ta'ala [it cannot be for the sake of Allâh Ta'ala].

519. *Condition*: Hadrat, an entire two months have passed since this incident. Several days were spent in crying over it. I have completely stopped going to my *ustânî* and the other student. But now my life has become very strange. I have now started committing all those sins which I had gradually given up while in their company. I have gradually given up *tahajjud salâh*, and even if I read it occasionally, I experience no enjoyment in it. Despite my efforts, I am unable to cry [before Allâh Ta'ala]. I offer my *tahajjud salâh*, make *du'â*, etc. in ten minutes and sleep away. My *ma'mûlât* of the three *tasbîhs*, *Munâjât-e-Maqbûl*, and salâhs with humility and submissiveness are all gone. I have no feeling for all this. Even if I try to compel my heart towards all this, I become

frustrated. I then leave all this and become involved in one of my old sins. I realize in my heart that this is a sin but continue committing it because if I do not do so, I think of my *ustânî* and everything else about her. In order to save myself from this, I engage in the *dhikr* of Allâh Ta'ala but my heart feels no inclination to this *dhikr*. I therefore commit the sin again. The sin is that all the films [which I had seen in the past] and magazines which I had read – I bring all that to my mind and start thinking of new stories. I also start thinking of non-*mahrams*. Hadrat, I am very troubled by this sin. I had written to you about it previously as well. You prescribed that when such thoughts come to my mind, I must occupy myself in some permissible activity or read one of your books. Hadrat, I tried this but even while I am engaged in that activity, I bring these evil thoughts to my mind. Even when I am reading a book, my mind continues committing that sin. I had given up this sin when I was in the company of my *ustânî*. But now that she has left me, I have started committing this sin again. Tell me what to do? Hadrat, previously I had this pain in my heart to find Allâh Ta'ala. Despite my efforts, the pain of being deprived of Allâh's proximity and regrets in this regard used to remain in my heart all the time. I used to enjoy all this [yearning for Allâh Ta'ala] a lot. I used to remain seated in salâh and cry for long periods of time. But now I offer my salâh hastily and flee from there. In fact, most of the time I commit that sin while in salâh.

Answer**:** Committing the sins again is proof that this relationship was for the *nafs*. When a person has a relationship with another for the sake of Allâh Ta'ala, he does not start committing sins on separation from that person because the relationship was for the sake of Allâh Ta'ala. Allâh Ta'ala is displeased by sins and the person will therefore not displease Allâh Ta'ala in any condition. If the shaikh passes away, do the *murîds* start committing sins? Can there be any incident that was more sorrowful than the demise of Rasulullah (Sallellaho alaihe wasallam)? The Sahâbah (Radhiallaho anho) bore this

sorrow and continued pleasing Allâh Ta'ala. You should therefore be on your guard, this is a very great deception of the *nafs*. Your *ustânî* is not even your shaikh. The *nafs* is using her aloofness from you as an excuse for you to commit sins and deprive you of Allâh Ta'ala. If you are seeking Allâh Ta'ala, take courage and re-start your previous good actions whether you feel like it or not, and whether you enjoy it or not. And if you are unable to cry, it is sufficient to adopt the expression of a crying person. Good deeds are required, conditions are not required. Remove thoughts of all other than Allâh Ta'ala from your heart. It is compulsory to save one's self from sins. If not, you cannot find Allâh Ta'ala.

520. *Condition*: Hadrat, my last request is that you provide me with a new programme for deeds, that how I should start a new life, on what foundation should I build this new building, and how I should start this building?

Answer: Practise on whatever you have been told, and take courage to give up the sins which you have started committing again. If you are seeking Allâh Ta'ala, do the deeds that would please Him. You are abandoning Allâh Ta'ala for the sake of the creation. Can there be greater foolishness than this?!

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521. *Condition*: [A woman writes]: Hadrat, I completed the *Dars-e-Nizâmî* this year from Jâmi'ah…and I am not teaching in Jâmi'ah…Hadrat, make *du'â* for me that Allâh Ta'ala enables me to serve the *Dîn* with sincerity till death. Âmîn.

Hadrat, I am very much troubled these days and I had written about my entire situation in previous letters. I also received the replies to these letters. Despite these replies, I am very troubled by my condition. The issue is the same, i.e. the relationship between me and my teacher, and the nature of the relationship. You said that I must take stock of myself and that the intention that was made at the very beginning of the

relationship will be taken into consideration. Making an intention of establishing a relationship for the sake of Allâh Ta'ala will not be considered later on. Hadrat, I took full stock of myself as per your instruction. I pondered over the situation from all angles and was unable to understand it all. I eventually got fed up and gave up pondering over it. There is now no contact with that teacher. But my present condition is very bad, and I am therefore very troubled. Hadrat, I do not feel like engaging in any type of worship. It is with great difficulty that I offer the compulsory acts. In fact, I only read half the *zuhr* and *'ishâ salâhs*. I used to offer the *tahajjud salâh* regularly but now only offer it once in one or two weeks. Since the above-mentioned teacher was very pious, by staying in her company all the *wazîfahs* were very easy for me. Hadrat, at that time, my condition was also very good. I had that quest within me and I was always concerned about progressing. But now I have become disinclined towards everything. I do not ever fulfil one *wazîfah* regularly. I had mentioned these things in my previous letter. You had said that it was extremely foolish to abandon Allâh Ta'ala for the sake of the creation. Hadrat, you are absolutely correct. Hadrat, I tried compelling myself into fulfilling the *wazîfahs* but I do not have that yearning and quest which I had previously. There is no concentration in any act of worship. If I compel myself, I get bored very quickly and leave it. Hadrat, tell me what to do. How can I develop this yearning and quest within me? Should I fulfil those *wazîfahs* or not? Hadrat, I feel that I do not have a single deed with me, what will I take to Allâh Ta'ala? Now that I am teaching in the madrasah, I feel ashamed all the time that despite being a teacher, I am doing so much wrong. I have heard that the deeds of the teacher have an effect on the students. I therefore have this fear that my sins will have an effect on my students, and yet I am not changing my personal life. These days I am committing another vile sin which I used to commit before coming to the madrasah. When I remained in the company of that teacher, I repented and gave up this sin. But now I am committing it a lot. The sin is that the drama, films and

magazines which I used to read before, I am now replaying all this in my mind: this happened in this drama, such and such person had said this, and such and such person had done that, etc. I imagine non-*mahrams* and think that he had done this and that. Now I am thinking about all these things in new and different ways. Hadrat, I always think in my heart that I am committing a sin, but then I repulse this thought and occupy myself in this sin. Hadrat (may Allâh Ta'ala forgive me), I commit this sin even while offering salâh and reciting the Qur'ân. Hadrat, can this situation of mine be worthy of mercy or not? What should I do, Hadrat? I cannot even find a pious companion with whom I could talk about Allâh Ta'ala so that my previous yearning and quest for Allâh Ta'ala may be re-ignited. Nor is there such a fellow teacher in the madrasah with whom I could do all this. Hadrat, as long as I was studying in the madrasah, I used to cry out of love for Allâh Ta'ala and tears used to flow when I used to offer salâh. Those tears have dried up and I merely offer salâh to absolve myself of my duty. Hadrat, my condition is now worse than that of animals. I have no good in me. Hadrat, I had informed you of the above sin previously and you told me that when such thoughts come to my mind, I must read your books. Hadrat, I have two or three books of yours, I do not have many. When I read them at such times, my heart is not inclined at all. If I force myself to read, I do not understand a single word. I therefore get fed up and leave it one side.

***Answer*:** Be on your guard, this is a great trick of the *nafs*. It wants to keep you far away from Allâh Ta'ala by making you think that because you are not in the company of your teacher, it is difficult for you to abstain from sins. In this way, the *nafs* wants to make you turn back on your heels and return to your old sins. When the teacher kept you aloof in order to protect her own *Dîn* and piety, you should become happy because everything can be sacrificed for the sake of *Dîn*. However, by becoming sorrowful instead of happy, you are making a non-objective into your objective. Is the status of your teacher greater than that of Rasulullah (Sallellaho alaihe wasallam)?

When Rasulullah (Sallellaho alaihe wasallam) passed away and the Sahâbah (Radhiallaho anho) were deprived of his companionship, did the condition of all of them – Allâh Ta'ala forbid – become bad? If that had happened, the Sahâbah (Radhiallaho anho) would have become apostates (*murtad*). Be on your guard! The fact of the matter is that the *nafs* is using the absence of your teacher's companionship as an excuse to cause you to turn back and go towards your old sins. Is it not easy to understand the plots of the *nafs*? Is it permissible to disobey Allâh Ta'ala and commit the sins of television, novels and evil thoughts merely because you have been deprived of the companionship of your teacher? Let alone this, it is not even permissible to commit sins on the deprivation of the companionship of one's shaikh. You are not even particular about attending your shaikh's assembly despite arrangements for *pardah* being made, yet you are so affected by the deprivation of your teacher's company that you want to abandon the *Dîn*. This is a trick of the *nafs*. The reason is not the deprivation of your teacher's company. The treatment for this is that you must attend the assembly of your shaikh once a week where arrangements for *pardah* are made. Engage in good deeds without any hesitation – irrespective of whether your heart feels like doing them or does not feel like at all. Deeds are our objective, and not conditions. An especially important thing for you is that you should not read any magazines, do not watch television, and do not think about your old sins. It is *fard* for one to be the slave of Allâh Ta'ala. Islam does not teach us to be slaves of slaves – whether they be teachers or our shaikhs. I have informed you of a very sinister plot of the *nafs*. This greatest of enemies who is at your sides wishes to make you leave your *Dîn* and keep you far from Allâh Ta'ala.

522. ***Condition*****: Hadrat, I am speaking the truth – my heart does not even feel like writing these letters to you. Hadrat, do something for me for the sake of Allâh Ta'ala. I am extremely**

troubled. Show me a treatment. I have broken my repentance thousands of times. Make *du'â* for me.

***Answer*:** I have told you whatever came to my heart. It is your duty to practise, it is the shaikh's duty to merely warn.

راہبر تو بس بتا دیتا ہے راہ

راہ چلنا راہرو کا کام ہے

تجھ کو مرشد لے چلے گا دوش پر

یہ ترا رہ رو خیالِ خام ہے

The guide merely shows the path.
It is the duty of the traveller to tread the path.
It is false notion for you to expect the murshid to carry you on his shoulders."

I make *du'â* for all your good intentions. Read this letter once daily.

523. ***Condition*: [A woman writes]: Hadrat, these days I am experiencing miseries after miseries and I cannot seem to fathom a solution for them. I want to engage in a lot of worship but am not doing so. Instead, I am committing sin after sin. To the extent that the *pardah* of the eyes, which I always considered to be very important, I have abandoned this totally when I am travelling. I realize that this is wrong but I still do not give up this sin. Together with this, when I had started attending madrasah, music used to be played on the bus. The bus journey to the madrasah is about 45 minutes. Initially I greatly detested music and used to have them [the bus people] to put the tape off. However, my heart began paying attention to this music gradually. The situation now is that if the tape is not playing in the bus, my heart constantly wishes that they put it on. Previously I used to engage in *îsâl-e-thawâb* (sending rewards to the deceased) throughout the**

journey, but I have now given this up because of the music. Hadrat, tell me what to do.

***Answer*: **Offer twelve rak'ats of optional salâh for each time you cast evil glances. If you still do not give up this habit, give ten rupees in charity. If you still do not give up this habit, stop travelling by bus. Seeking and imparting knowledge is *fard-e-kifâyah* while *taqwâ* is *fard-e-'ayn*. A *fard-e-kifâyah* is therefore given up for the sake of a *fard-e-'ayn*. And anyway, it is not recommended for women to leave their homes for the sake of Islamic knowledge.

524. *Condition*: The second issue is that when I started attending madrasah, there was an old person there. I address him as "*dâdâjî*" (grandfather) and I respect him as a granddaughter [respects her grandfather]. There is an intercom system for communication between the office and the madrasah. Initially, I used to speak to *dâdâjî* over the intercom and give him whatever task was to be done by him. After a few days, I heard someone else's voice over the intercom. This voice appealed to me and attracted me to it. It belonged to a teacher who used to teach there. My heart desired to speak to him again and again, and I then engaged in several conversations with him. However, these conversations were only related to madrasah affairs.

***Answer*: **These conversations are absolutely *harâm*. It is not permissible to converse with such a person even in matters that are necessary and permissible. Conversing with a non-*mahram* is a harbinger to great temptation. We seek refuge in Allâh Ta'ala from this.

525. *Condition*: A few days later, we started conducting *tafsîr* lessons for school girls during their holidays. I also began studying with these girls and greatly enjoyed studying with them.

Answer: For women to study from men even behind a *pardah* is not devoid of temptation. And it is absolutely forbidden to study under such a person from whom the *nafs* obtains enjoyment. It is for this reason that our elders strictly forbade women studying under men. It is better to remain ignorant than studying in this way.

526. *Condition*: We gradually started conversing a lot. When my heart realized that this was wrong, I sought much forgiveness from Allâh Ta'ala.

Answer: Seeking forgiveness is not sufficient. It is compulsory to stop talking to him. A precondition for the acceptance of repentance is that the person must remain aloof from that sin. Give up studying under him or else such repentance is not accepted.

527. *Condition*: I made this intention that since I studied *tafsîr* under him, I will consider him to be a teacher alone.

Answer: If you are attracted towards someone, is it permissible to talk to him by considering him to be your teacher? This is a trick of the *nafs* that it is using the excuse of a teacher and wants you to converse with him. If you want to save yourself from destruction, give up studying under him or leave the madrasah.

528. *Condition*: He is married and also has a son. But many evil thoughts are coming to my heart. I became extremely disturbed and thought to myself that I could not have a single evil thought about the teachers under whom I studied for five years, then if I really consider this one person to be my teacher, I should not have any evil thoughts about him.

Answer: Of what benefit is there in considering someone to be your teacher? Is the teacher not a *nâ-mahram*?

529. *Condition*: I then thought that I should ask the teacher whether he considers me to be really his student or not?

Answer: Asking this is also a trick of the *nafs*. It wants to obtain enjoyment from an unlawful conversation.

530. *Condition*: When I asked him, he replied: "How can you be my student?" When I asked him several times, he said that I am a student on one hand and a teacher on one hand. He does not talk to me in the presence of *dâdâjî*, he only talks to me when he is not around. I related that Hadîth to him which states: "A sin is that which causes unease in your heart and you dislike that people come to know of it." I then said to him that I will not talk to him anymore, and he remained silent. I also said to him that I will only talk about madrasah affairs to him. Consequently, when I used to talk to him about madrasah affairs, he would not give proper replies. Similarly, when I asked him about any book, he would not give proper replies. He probably became displeased with me. I cannot displease anyone because it affects me greatly. He is my teacher to a certain extent and one does not displease one's teacher. My heart also desired that I start talking to him once again and ask him *masâ'il* (rulings and injunctions). I gradually started talking to him again. I then gave two books to him and to *dâdâjî*. They were titled *"The extent of Allâh's love for His servants"* and *"The value of time and the caravan of knowledge"*. When he asked me the reason for giving these books, I replied that I gave them to make peace.

Answer: It appears from all your conditions that you have fallen totally on the path of the *nafs* and that the *nafs* has taken complete control of you and wants to destroy you. If you desire your own good, leave that madrasah, do not study under that teacher, it is *harâm* to speak to him, and you are on the final stage of destroying your Islam and the final stage of love. In other words, you are on the verge of committing a major sin. Come to your senses. It is *harâm* for you to please your teacher and to make peace with him. The pleasure of Allâh Ta'ala lies in displeasing your teacher and to sever all ties with him. It is for

this reason that our elders not only disliked our daughters studying under non-*mahrams*, but disliked their leaving their homes to study. Today we can value Hadrat Hakîmul Ummat Thânwî *rahimahullâh* when he said about eighty years ago that girls madrasahs should never be established. If you do this, you will hold your heads [in shame] and cry. If you desire your own good, sever all ties with him, do not talk to him, and leave the madrasah.

531. ***Condition*****: Hadrat, I wish to tell him that the *nafs* and Satan remain with man all the time, and that they destroy good relationships. That our relationship is one of teacher and student, and that Satan and the *nafs* will destroy this relationship. He should therefore save himself and save me as well.**

Answer**:** I have told you repeatedly that if you want to save yourself, don't ever talk to him. This is a trick of the *nafs* that it wants you to talk to him and to tempt you further. Understand this well, if you do not stop talking to him, the situation will get out of control. Your teacher is a non-*mahram* and the rules do not change merely because he is your teacher. The same rules of a non-*mahram* apply to him. Do not consider him to be your teacher, consider him to be solely a non-*mahram*. By constantly referring to him as your teacher, the *nafs* is engrossing you in sin.

532. ***Condition*****: But I speak a lot to him in my heart. He gave me two books, *"Âhozârî"* and *"Mukâshafatul Qulûb"*. I gave one of these away and kept one with me, but my heart does not feel like reading it.**

Answer**:** Don't ever read these books. Give them to someone or destroy them. Do not even look at them because they will remind you of sinning. Something that reminds you of sinning is also a sin.

533. ***Condition*****: Hadrat, each time I repent and make an intention that I will not talk to him, but no sooner I hear his voice, I become weak. At times I think that since there is only one *'âlim* in the madrasah and that I have to talk to him because of various madrasah matters, if I were to displease him, he will not fulfil those madrasah matters properly nor will he talk to me. Hadrat, ever since I started talking with him, I have not been fully focused in my teaching. Previously I used to teach with much effort and preparation, but now I merely teach to fulfil my duty and I constantly wait for him to come over the intercom so that I could talk to him.**

Answer**:** You have to give up teaching at this madrasah. There is no other way of safety for you. It is not *fard* to engage in *Dînî* work, but *taqwâ* is *fard*. Such *Dînî* service which is the cause of Allâh's displeasure is not accepted by Allâh Ta'ala.

534. ***Condition*****: Hadrat, I have told you everything, now tell me whether this entire relationship is wrong or not?**

Answer**:** Not only is it 100% wrong, it is 100% *harâm*.

535. ***Condition*****: I repeatedly try to convince my heart that he is my teacher but my heart is not convinced. Is my intention taken into consideration or not?**

Answer**:** It is not taken into consideration at all. A teacher is your non-*mahram*, even if there are 100 000 teachers.

536. ***Condition*****: Kindly provide full details in your reply and tell me what to do. Should I continue teaching in this madrasah next year or not?**

Answer**:** Do not think about next year, leave the madrasah this very year, this very month, and this very day; and pay no heed to whatever expediencies [that may come to your mind].

537. ***Condition*****: Ever since I started going to this madrasah, I have been committing sin after sin, whereas I would like to serve the** ***Dîn*** **by way of teaching for as long as I live.**

Answer**:** Teaching that causes you to commit *harâm* is not accepted. It is better not to serve that *Dîn* than to involve yourself in such service and such teaching [where you commit sins]. It is better to remain ignorant than having such knowledge. The purpose of one's life is to please Allâh Ta'ala, acquiring and imparting knowledge is not *fard-e-'ayn*.

538. ***Condition*****: But the greatest thing which I desire is to become the true servant of Allâh Ta'ala. However, there are many thorns in the path in which I become entangled and am left standing at that one place. Tell me what to do. Hadrat, if you feel it appropriate, show me some** ***wazîfahs*** **which I may practise everyday. Also make** ***du'â*** **that I remain steadfast on these** ***wazîfahs*** **because there are so many which I started but did not remain steadfast on.**

Answer**:** Problems are not solved through *wazîfahs* alone. They are solved by planning and practising. And this entails your leaving the madrasah or else you will consider that person to be your teacher and continue involving yourself in *harâm* conversations with a non-*mahram*. These conversations are – Allâh Ta'ala forbid – are preludes to serious temptations.

539. ***Condition*****: Hadrat, make a fervent** ***du'â*** **for this unworthy** ***murîdah*** **(female** ***murîd*****) of yours that Allâh Ta'ala gives this sinful servant to drink from the wine of love out of His mercy. And that I am also included among those who have truly recognized Him. Hadrat, I fear death and the Resurrection a lot. Make** ***du'â*** **that I become the true lover of Allâh Ta'ala so that my heart may have the yearning to meet Him. Together with this, I must be cleansed of the filth of all external and internal sins, and I must be able to serve the** ***Dîn*** **with absolute sincerity.**

Answer: The greatest service of *Dîn* is to please Allâh Ta'ala and to save oneself from the fire of Hell. I make *du'â* that Allâh Ta'ala enables you to act on my advice and that He protects you.

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540. *Condition*: [A woman writes]: I am a teacher in Madrasah….and have the pleasure of having pledged allegiance (*bay'ah*) to you. Hadrat, I qualified this year from Jâmi'ah…and as long as I was a student at the madrasah, my condition was such that I was always happy at heart with this thought that I am very close to Allâh Ta'ala. I had this constant yearning of acquiring Allâh Ta'ala. After leaving the madrasah, my condition is such that I have become heedless of my Creator and Master. Hadrat, I have been continually writing letters for the past five to six months and informing you that my heart is not attached to any act of worship, and that I have stopped all my *wazîfahs, tasbîhs*, and recitation of the Qur'ân. Each time you said that I should impose upon myself to do all this irrespective of whether I feel like doing it or not. Hadrat, I am feeling ashamed of saying this again and again, but if I am not going to say it to you, who else can I say it to? I experience remorse at committing a sin and my heart does not want to give up sin as well. Each time I make a firm intention: "O Allâh! Whatever I did in the past is over. I will never commit this sin again." Some time passes and the heart wants to commit the sin again. I immediately accept this desire of the heart and become involved in the sin again. I had mentioned previously that the sin is that I bring thoughts of non-*mahrams* into my heart and engage in imaginary stories and incidents. My salâh is also offered in this way. I also feel ashamed and say: "O Allâh! I am that same servant of Yours who used to cry at night in order to find You, but today my condition is such that I have completely forgotten You and I am following the dictates of the *nafs*. Today my tears which could have convinced You of my remorse have also become dry."

***Answer*:** Allâh Ta'ala does not need to look at tears – He knows the condition of the hearts. Repentance means remorse of the heart. The remorse that you are experiencing over your thoughts is repentance in itself – **التوبة هى الندامة** – repentance entails remorse. Allâh Ta'ala has full knowledge of this. The person who repents is not considered to be one who persists in sinning. However, when repenting, you must not have the intention of breaking your repentance. If the repentance breaks, the previous repentance did not go to waste. Repent again. The person who continues repenting in this way will never be far from Allâh Ta'ala. However, you have to use all your courage to give up sins. When thoughts of sinning come to you, do not remain alone. Engage in a lawful conversation with someone or occupy yourself in some task. If not, make *murâqabah* of death, the grave, and the Resurrection. This will create fear. When you are in salâh, remove your heart from others and present it repeatedly before Allâh Ta'ala. Through this striving, you will be blessed with more proximity in such a salâh. A salâh like this is better than the one in which you do not experience any whisperings. Your present condition is therefore not bad but very good. Do not become despondent through the whisperings of Satan.

541. *Condition:* Hadrat, sometimes I also have this fear that the inspiration to repent might be snatched away from me and there will therefore be no doubt about my destruction. Hadrat, I also do not understand how to portray the true picture of my condition, and what I am doing these days. I am taking my self towards Hell with my own hands. A poet said: "The ranks are attained through courage." But Hadrat, I do not even have that courage by which I could reach that rank. Hadrat, a friend of mine said to me:

منزلیں ملتی ہیں ہمت سے

Distenations are attained through effort

The inspiration (*taufîq*) of Allâh Ta'ala is the essence. If one does not have this inspiration, one cannot become pious despite thousands of efforts.

Hadrat, I feel that I do not have that inspiration from Allâh Ta'ala. How, then, can I take the courage and effort to give up sins and engage in worship?

***Answer*:** If inspiration from Allâh Ta'ala was not with you, you would not have experienced this dejection at not having this inspiration.

542. *Condition*: Hadrat, I have really retrogressed. There is no deed of mine that is devoid of ostentation. When I am travelling to and fro by bus for the madrasah, I enact movements to attract the attention of non-*mahrams*. When I am occasionally overcome by shame, I decide that I should leave the madrasah totally.

***Answer*:** *Taqwâ* is compulsory and for the protection of this *taqwâ*, it is compulsory to remain distant from the causes of sin. It is essential to immediately give up the factors that cause harm to one's *taqwâ*. It is also essential to remain distant from the causes of sin. It is not compulsory to study and teach at the madrasah, but it is compulsory to abstain from sin.

543. *Condition*: Hadrat, I have fallen completely in a pit and cannot see anyone coming to pick me up. It seems that even my Allâh is displeased with me. Hadrat, tell me what to do? Remove me from this pit of destruction. If I die in this condition, where will I get refuge from when the Being who provides refuge is displeased with me? Hadrat, what should I do? How can I free myself from the *nafs*? How can I please Allâh Ta'ala? What should I do? Tell me, Hadrat, I am in total loss.

***Answer*:** It is not difficult to please Allâh Ta'ala. Make a firm intention of giving up sins and strive to save yourself from sins just as one strives to save one's self from a snake. If you still

commit a mistake, seek forgiveness immediately – Allâh Ta'ala forgives immediately. We can get tired of sinning but He does not get tired of forgiving. This path is one of having total trust in one's shaikh. The duty of the *t̲âlib* (the one seeking Allâh Ta'ala) is to inform his shaikh, the job of the shaikh is to diagnose [the illness], the person who closes his eyes and listens to the diagnosis and prescription of the shaikh will be successful. If not, the person who wants to be a patient and a doctor at the same time will be a failure.

Therefore, after learning of your condition, the decision of your *murabbî* (spiritual guide) is this: Satan wants to make you despondent. You are most certainly not far from Allâh Ta'ala. Allâh forbid, if He was displeased with you, you would not have been remorseful nor ashamed. التوبة هى الندامة – repentance entails remorse. Understand this well: it is not evil for evil thoughts to come to a person, but it is evil to bring such thoughts. When such thoughts come to you, do not occupy yourself with them nor try to chase them away. Instead, occupy yourself in some lawful task. However, it is extremely essential to stay distant from the causes of sins. Whatever steps you have to adopt for this are also essential, even if it means leaving the madrasah. Do not leave your house without a *mah̲ram*. It is necessary to repent from sins but to be so fearful of them that one becomes despondent – this is the trick of Satan. The doors of repentance are open. We are not Prophets who are *ma'ṣûm* (divinely protected from sin). Instead, we are *ummatîs* (followers of the Prophet (Sallellaho alaihe wasallam). If – Allâh Ta'ala forbid – we commit sins, we will seek forgiveness and remain lying at the door of Allâh Ta'ala. Allâh Ta'ala is the most Merciful of those who show mercy. He will forgive us immediately. This is not the path of despondency. Thousands of suns of hope are shining here. Repent and have full conviction that Allâh Ta'ala is the most Merciful of those who show mercy and that He forgives immediately. Constantly make *murâqabah* that Allâh Ta'ala is very pleased with you.

Make a firm resolution to remain on *taqwâ* for the future and never be despondent. Satan causes a person to become despondent and takes him far away from Allâh Ta'ala.

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544. ***Condition*****: All praise is due to Allâh Ta'ala that my appearance is in accordance with the Sunnah of Rasulullah (Sallellaho alaihe wasallam) but my beard occasionally goes shorter than one fist length.**

Answer**:** When the beard is gone below one fist length, how can your appearance be in accordance with the Sunnah? It is *harâm* to trim the beard less than one fist length. Don't ever shorten it less than this length. The person who commits *harâm* cannot be a *walî* (friend) of Allâh Ta'ala.

545. ***Condition*****: I wear normal clothes, viz. a loose fitting trouser and a long shirt. However, I am not in the habit of wearing a *topî* (hat). Make *du'â* for me in this regard.**

Answer**:** I make *du'â* that Allâh Ta'ala inspires you. It is Sunnah to wear a *topî*. The wearing of a *topî* is a salient feature of the righteous, and not wearing a *topî* is the way of flagrant sinners.

546. ***Condition*****: Since salâh is the most important part of Islam, I am first telling you about it. All praise is due to Allâh Ta'ala that I offer four salâhs with congregation, except for the *fajr salâh* which I do not offer with congregation occasionally. Sometimes I miss it out completely as well. There is a shortfall of humility and submission in my salâh. I am unable to keep my concentration.**

Answer**:** Humilityand submission will come later on. First offer the five times salâh which is a compulsory duty. You can imagine the punishment that is meted out to the soldier who does not fulfil his compulsory duty. Give fifty rupees in charity for each salâh you miss. For humility in salâh, it is sufficient to

repeatedly present the heart before Allâh Ta'ala. When the heart wanders, bring it back before Allâh Ta'ala.

547. Condition: The severe illness which I have is that of casting evil glances. I practised on your book, *Dastûr al-'Amal*, but did not achieve continuity [in abstaining from this sin].

Answer: Read the article, *Guidelines on safeguarding the eyes*, once daily. Each time you commit this sin, offer twelve rak'ats of optional salâh or give twenty five rupees in charity. Carry out whichever of the two is more difficult on the *nafs*.

548. *Condition*: For up to about six to eight years ago, I was practically involved in committing this sin. A major reason for this was that we have a market where we deal with up to 80% women. Apart from this, I also cast evil glances at young boys.

***Answer*:** Apart from taking courage, there is no treatment for saving one's self from sin. The eyes can be safeguarded in the market as well, but courage is needed. Whether it is a woman or a young boy, it is *harâm* to look at them and it is compulsory to safeguard the eyes from them. If you pay the fine [of offering the above-mentioned salâh or giving money in charity] when you commit this sin, then *inshâ Allâh* you will benefit.

549. *Condition*: (1) Hadrat, I am studying in a madrasah and have been attending your assemblies for the past three to four months. Hadrat, when I do any good deed and someone sees me doing it, this evil thought comes to my heart that this person will consider me to be very pious and righteous.

***Answer*:** If he is thinking good of you, express thanks to Allâh Ta'ala that He concealed your faults. Think to yourself that of what benefit will his thinking good of me be to me if Allâh

Ta'ala rejects me on the day of Resurrection? To consider one's self to be good or for others to consider someone to be good before such a decision can be passed on the day of Resurrection is of no benefit.

***Condition*: (2) Hadrat, I am studying in a madrasah and I obtain good positions in the examinations. If I do not obtain good positions, I become grieved and I think in my heart that this other student is not more intelligent and more capable than me, how did he obtain good positions? Further, if anyone has an opinion with regard to an issue, I consider his opinion to be worthless and consider my opinion to be the best.**

(3) Hadrat, if any of my class mates do something that is against my temperament, I become angry immediately and scold them as well.

(4) Hadrat, at times my walk is also of a haughty person. I consider myself to be very great and consider my class mates to be worthless.

***Answer*:** These are all signs of pride. Obtain the article, *The treatment for conceit and pride*, from the *khânqâh* and read it once daily. Read a few pages daily from my book, *The treatment for pride*. Practise on these guidelines and inform me of your condition after fifteen days.

550. *Condition*: Hadrat, there is no one apart from me to take my mother to my maternal aunt's house. She therefore takes me with her. My maternal aunt has young daughters. If I do not take my mother, she will become displeased with me. What should I do?

Answer: Go with your mother but observe *pardah* with your maternal cousins. Do not bother about anyone's displeasure in this regard.

A letter from a female teacher.

551. ***Condition*: My students (may Allâh Ta'ala accept them in His path, âmîn) love me a lot. All praise is due to Allâh Ta'ala that according to them, their love is for the sake of Allâh Ta'ala. However, on the basis of certain actions I fear that I should not become heedless and thereby be taken to task by Allâh Ta'ala. These girls range between ten and twenty five years old.**

***Answer*:** The method of diagnosing this is to take stock of the *nafs*. If there is the slightest personal inclination towards anyone of them, go on your guard. Nevertheless, in today's times one should try to abstain from intermingling too much with young girls.

552. ***Condition*: Because of their love for me, they would like me to devote all my attention to them. It is not possible for me to devote my attention to one and turn away from the others. This has caused jealousy towards each other and each one is trying to separate the other from me. What should be done in such a situation when after explaining the situation to them, there is still the need to cleanse their hearts?**

***Answer*:** Direct your attention to all of them and do not focus your attention to any specific one. Your address to them should be in general terms and it should be confined to the lesson.

553. ***Condition*: For these girls to acquire peace by conversing with me, looking at me, touching me – are these actions not indications of any sin, sexual inclination, or a manifestation of sexual gratification? If these actions portray this impression, what steps should I take or what course of action should I follow through which I can keep them going forward on the straight path?**

***Answer*:** Confine your relationship with them to the class because there is not much time to converse in class. It is ill-mannered to continue staring at one's teacher or shaikh. Teach

them this social etiquette that staring at a person causes discomfort to the latter. They should therefore look occasionally and turn their gaze away. As for touching, there is no need whatsoever for this. Stop them by telling them that it is not necessary to touch one's teacher and that it is also disrespectful.

554. ***Condition*****: It is inevitable that this intense love of the girls would cause evil thoughts and jealousy on the part of the other teachers. This becomes obvious on some people. What should be done to put a stop to this bearing in mind that on the basis of these evil thoughts or jealousy, those teachers have already tried to cause harm to the girls or to me?**

Answer: Some students have love for their teacher but this love must be within the limits. You should not mix with them except for in the class. This is more appropriate, more cautious, and would also put a stop to jealousy.

555. ***Condition*****: If it is possible, kindly provide answers to these questions with proofs so that I may be guided and it could solve the problems of others as well. May Allâh Ta'ala reward you with abundant rewards and the best rewards in both worlds. Âmîn.**

Answer**:** This path is not one of asking for proofs, it is the path of reliance and emulation. If there is no reliance, consult someone else.

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556. ***Condition*****: I am teaching in a madrasah. From among the students who are memorizing the Qur'ân, there is one who is very intelligent and well-mannered. At seeing his intelligence and behaviour, I was initially inclined towards him. He used to attend to me as well. This [inclination] gradually turned into love and now my heart is always thinking about him. I am greatly stressed. Evil thoughts also come occasionally into my *nafs*. I come now and again to your place. I tried to solve**

my problem myself but have been unsuccessful. I have imposed a fine of four rak'ats salâh and five rupees for each time that I look at him. I still look and the *nafs* tells me that it was a sudden look. Make special *du'â* for me and kindly inform me as to what procedure I should follow. I have reached the stage where I am telling myself that I should leave teaching. What should I do? Please tell me.

***Answer*:** Sever all relations with him. Do not look at him, do not accept any service from him, do not speak to him, and do not let him sit in front of you. Make him sit to the right or left. Do not teach him his lesson separately, do not put right your appearance to please him, do not laugh and joke with him, and do not talk about him or praise him before anyone. If you are still unable to completely safeguard your eyes, stop teaching him. The fundamental point is that it is not appropriate for those who are inclined to boys to undertake the job of teaching. This is especially so when a person committed a sin even once with a boy, then it is not permissible for him to teach for the rest of his life. If not, he will fall into the sin again. It is better to serve as an imâm [in a Masjid]. If one cannot do that, it is better for him to sell vegetables than to use teaching as an excuse to fall into the disobedience of Allâh Ta'ala and thereby be disgraced in this world and in the Hereafter.

557. *Condition*: [A woman writes]: Hadrat, I am very stressed for the past ten years. Various thoughts constantly trouble me. At times I have evil thoughts about Allâh Ta'ala and at times, evil thoughts about Rasulullah (Sallellaho alaihe wasallam). I am very disturbed by all this. Hadrat, when this happened the first time, I became very scared and my heart was very disturbed. I felt that I will die now. My anxiety increased to such a point that while I was in this stressful condition, I went away to the madrasah in the town and wanted to study the translation of the Qur'ân. On going there, I learnt that they do not teach the translation of the Qur'ân

but that I will have to study the entire course in accordance with the *Dars-e-Nizâmî*. I therefore took admittance in the first year. Hadrat, my heart continued feeling disturbed and I did not understand anything. However, I continued attending classes and in this way completed the entire *Daurah-e-Hadîth* (the final year of the *'âlim/ah* course). During the course of my studies, these evil thoughts continued and my heart continued feeling disturbed.

***Answer*:** Do not be disturbed by whisperings – they are certainly not harmful to one's *Dîn*. Rather, this is proof of one's îmân. Rasulullah (Sallellaho alaihe wasallam) gave the "certificate" of clear îmân to the Sahâbah (Radhiallaho anho) over these whisperings. Be happy that Allâh Ta'ala blessed you with the wealth of îmân. A thief only goes to a place where there are goods. It is only a believer who experiences whisperings, and not an unbeliever because he is deprived of the wealth of îmân. The treatment for whisperings is to pay no attention whatsoever to them. Give no importance to them, do not occupy yourself with them, and do not try to chase them away. Occupy yourself in some lawful task.

558. *Condition*: As-salâmu 'alaykum.

All thanks are due to Allâh Ta'ala that I now do not see any sin within me. There is probably some sin [which I am committing] but I am not aware of it.

***Answer*:** It is better to consider oneself to be a sinner than to consider oneself to be sinless. To consider oneself to be sinless is a sin in itself. Make *du'â* to Allâh Ta'ala to expose your sins to you. Think about your faults, for example, do I observe the Shar'î *pardah*, do I abstain from backbiting, etc. etc. and you will automatically perceive your sins. Not seeing one's own faults is a great fault in itself. Just think that here I have a "cash" fault that I cannot see my own faults and that pride is concealed beneath this. Therefore say this every morning and evening to

Allâh Ta'ala: "O Allâh! I am full of faults. At present, I am worse than all the Muslims. And worse than the unbelievers and animals in the Hereafter."

559. *Condition*: However, I think of you constantly and have this yearning to meet you. I wait for Thursdays in the madrasah so that I could go to the *khânqâh*. I yearn to visit you. I would like to spend a few days in the *khânqâh* but there are no holidays at present. Hadrat, make special *du'âs* for me that Allâh Ta'ala saves me from the tricks and plots of Satan. I make full endeavours to abstain from all sins. I make a request for special *du'âs*.

Answer: I make *du'â* with my heart. Your yearning to come to the *khânqâh* is proof of your love. Congratulations.

560. *Condition*: Hadrat, how is it to visit young boys while I am perturbed by them in my heart. In other words, how is it to speak to them in order to stop them from doing things against the Sunnah? Can I talk about the *Dîn* before them? Should I not look at and talk to every beardless boy or only those who are handsome?

Answer: In today's times, one should be cautious with every beardless boy. It is not appropriate to unnecessarily intermingle and talk to even those who are not handsome. Do not try to teach them the *Dîn*. Personal benefit is better than public benefit. Instead of worrying about making them religious, it is compulsory on you to safeguard your *Dîn*. It is foolish to lose your shawls while safeguarding the shoes of others.

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561. *Condition*: [A woman writes]: Kindly explain the condition of *radâ bil qadâ* (accepting the decree of Allâh Ta'ala) to me.

Answer: To abstain from objecting to or complaining about – either with the tongue or the heart - the conditions that are sent

by Allâh Ta'ala and are against one's likes. Instead, one should accept that Allâh Ta'ala is both the absolute ruler and absolutely wise as well. To consider His decree to be beneficial and to remain pleased with it. This is the meaning of *radâ bil qadâ*. However, to experience natural sorrow over a calamity and to make *du'â* for its removal does not negate *radâ bil qadâ*.

562. ***Condition*****: There is a religious act which I like a lot and find myself deprived of it. In such a situation, how can the condition of *radâ bil qadâ* be brought into me?**

Answer**:** If that act is *fard*, *wâjib* or *sunnat-e-mu'akkadah* and you are displaying shortcomings in fulfilling it, then consider it to be your own fault and repent for it through repentance, seeking forgiveness, and a firm determination to remain on *taqwâ*. If it is a *mustahab* act, it is not something to be concerned about but seek the advice of your spiritual guide as regards to such an act.

563. ***Condition*****: Before establishing a relationship of reformation (*islâhî ta'alluq*) with you, it was my habit that when I experienced any need, I would read:**

يَا بَدِيْعَ الْعَجَائِبِ بِالْخَيْرِ يَا بَدِيْعُ 1200 **times after the *'ishâ salâh* for twelve days. Does Hadrat permit me to practise this for one or two needs of mine?**

Answer**:** In today's times, the health of the people cannot bear lengthy *wazîfahs*. Instead of this, offer two rak'ats of *salâtul hâjah* and make *du'â*. This is preferable because it is Sunnah.

564. ***Condition*****: I am in the habit of reading Kashkûl Majdhûb a lot. By the grace of Allâh Ta'ala, I experience a strange condition (of soft-heartedness) in my heart.**

Answer**:** This is a good condition but a balance is required. To go beyond the limits of balance, for example, crying all the

time, is not appropriate. One should therefore bear a balance in mind and remain in control of one's conditions.

565. ***Condition*****: As-salâmu 'alaykum.**

I had written some conditions in my previous letter. I had been considering myself to be great and did not consider this to be a sin. You had given me the booklet, *The treatment for pride*. By reading it and through the grace of Allâh Ta'ala and the blessings of your *du'âs* I have begun to consider myself to be worthless.

Answer**:** All praise is due to Allâh Ta'ala.

566. ***Condition*****: H̲ad̲rat, I occasionally relate my conditions to my friends and later on I am troubled as to why I told them. Should I tell them or not?**

Answer**:** You should not relate your conditions to anyone apart from your shaikh.

567. ***Condition*****: H̲ad̲rat, all praise is due to Allâh Ta'ala that I attend the talks of the *'ulamâ'* and try to become righteous. However, there is no Shar'î *pardah* in my village and in my house. There is a lot of backbiting and the people are filled with love for this world, mutual hatred and jealousy. Last year when I went home and if anyone engaged in backbiting, I would stop them. Instead, they would laugh at me.**

Answer**:** Do not worry about their laughing. You will not have to cry on the day of Resurrection. Do not look at the faults of people, worry about your own faults.

568. ***Condition*****: H̲ad̲rat, I am very troubled as to what I should do? Show me the way of reformation because soon I will be**

going home during the holidays. I request special *du'âs* from you that Allâh Ta'ala enables me to serve His *Dîn*. All praise is due to Allâh Ta'ala that last year I managed to teach the people that *pardah* is an order of Allâh Ta'ala.

***Answer*:** First worry about your own reformation, practise strict *pardah* yourself, abstain from backbiting and listening to it, etc. If anyone does not listen to you, leave that assembly. Do not take part in sinful acts. As long as you yourself do not practise strictly on the *Dîn*, people will not be convinced. Practical *tablîgh* is more effective than verbal *tablîgh*.

569. *Condition*: I also deliver talks and – all praise is due to Allâh Ta'ala that – people are benefiting. However, I feel a pain in my heart that I should not do this because this entails ostentation. How can I know whether it is done for show?

***Answer*:** Ostentation is not committed by seeing but by showing. Ostentation refers to an intention from the heart.

المراءات فی العبادات لغرض دنیوی – ostentation is when acts of worship are done for a worldly purpose. Therefore, before starting a deed, make the intention of gaining the pleasure of Allâh Ta'ala. Thereafter if you experience whisperings of ostentation, then this is not considered and it is not ostentation. It is a whispering of ostentation. However, servitude [to Allâh Ta'ala] demands that you still seek forgiveness by saying: "O Allâh! Even if there is an iota of ostentation concealed in the depths of my heart, forgive me and purify my heart of it." Do not stop delivering your talks seeing that people are benefiting from it. Giving up a good deed out of fear for ostentation is also an act of ostentation.

570. *Condition*: Hadrat, all praise is due to Allâh Ta'ala that after meeting you I have been able to safeguard myself from

casting evil glances. I feel a yearning to do good and the courage to abstain from sins.

Answer: All praise is due to Allâh Ta'ala.

571. *Condition*: **Hadrat, I have this evil habit of talking a lot. If I do not talk, I develop conceit in my heart. When I ponder over what I spoke, I find that there were many sins in what I spoke.**

Answer: First think and then speak. If it is something sinful which you intend saying, remain absolutely silent.

572. *Condition*: **Hadrat, very often I have this urge that I want to study but within four or five hours this urge dissipates. I am very troubled by this. What is the reason for this?**

Answer: It is not necessary for the heart to be attached but necessary to attach the heart.

573. *Condition*: **Hadrat, when anyone praises me I think in my heart that it is the kindness of Allâh Ta'ala that He portrayed my outward in a good way to the people while I am very evil from inside.**

Answer: This is the correct way of thinking. But be grateful as well that Allâh blessed you with the great gift of reforming your outer self because the reformation of the outer is the basis for the reformation of the inner self. Internal reformation is not possible without external reformation.

574. *Condition*: **Hadrat, whenever I intend writing to you, I think to myself that what should I write to my beloved Hadrat? At times I write something and leave it aside.**

Answer: Write whatever condition you are experiencing. Not knowing what to write is also a condition in itself. So write and tell me that you do not know what to write.

575. ***Condition*****: Hadrat, I desire that Allâh should inspire all my friends, my brothers, all those whom I know, and all those whom I do not know to abstain from sins. Âmîn.**

Answer**:** You should first include yourself that Allâh Ta'ala should first inspire me to abstain from sins. Not including one's self is a sort of claim that it is as if we are pure of sins.

576. ***Condition*****: As-salâmu 'alaykum**

My condition is such that I am not remaining steadfast on my *ma'mûlât*. I started some *ma'mûlât* such as the *Munâjât-e-Maqbûl* but I miss this out about one or twice a week. I also leave out my recitation of the Qur'ân. I request Hadrat's special *du'âs* and attention for steadfastness.

Answer**:** Fulfilling the *ma'mûlât* somehow or the other is also a sort of continuity and a sort of steadfastness. I make *du'â* for all your noble intentions, but pay particular attention to abstaining from sins.

577. ***Condition*****: I perceive many benefits after pledging allegiance to Hadrat. For example, the distraction of my mind is finished and I perceive concentration and enjoyment in my studies, I am experiencing much joy in *dhikr* and recitation of the Qur'ân, and my heart desires that I just continue with my recitation of the Qur'ân.**

Answer**:** Mâshâ Allâh, this is a blessed condition.

578. ***Condition*****: Despite all these benefits, when I see the outsiders who come for the purpose of reformation, I find myself drowning in darkness as regards deriving benefiting from you. I think to myself that I am so useless, gutless, lazy and deprived that people come from distant and far places, and even people from foreign countries spend thousands of rupees and derive full benefit from the company of Hadrat,**

while I, who live in the madrasah, am not deriving benefit from you as I ought to.

Answer**:** This is exactly how you should think so that you are inspired to progress further. It is required to consider one's self lacking in *Dînî* matters.

579. ***Condition*****: This was especially so when Hadrat travelled to Bangladesh. I thought to myself and my heart was jolted that look, you are so useless that Hadrat is going to your country to spread the love of Allâh Ta'ala and people are trembling and acquiring the love of Allâh Ta'ala from Hadrat, while you live so near Hadrat and are depriving yourself of all this.**

Answer**:** You should have the concern for progressing in *Dîn* but do not become despondent. Be grateful over your proximity with your shaikh because this is a great bounty. If you were destined to be deprived, you would not have enjoyed this proximity. You should therefore be sorrowful over your shortcomings, but at the same time, be grateful over the bounties you have so that you are not considered to be ungrateful.

580. ***Condition*****: I had made this firm resolution in my heart that –** ***inshâ Allâh*** **– no matter what happens, I will derive full benefit from Hadrat. Previously, I had a lot of love for Hadrat solely for the sake and love of Allâh Ta'ala, but after Hadrat's return, my love for Hadrat has increased a lot and my heart desires that I continue looking at Hadrat because my heart experiences tranquillity by this. All praise is due to Allâh Ta'ala that after every salâh and at other special times I make** ***du'â*** **for Hadrat's health, long-life, etc. So much so, that if my eyes suddenly open at night for a short while, I make** ***du'â*** **for Hadrat's quick recovery and good health.**

Answer**:** Congratulations. Love for one's shaikh is the key to all [high] ranks.

581. ***Condition*****: When I look at those associates who recently established a relationship with Hadrat, I find myself far behind them.**

Answer**:** This perception is blessed. If – Allâh forbid – it was the opposite, it would not have been a blessed perception.

582. ***Condition*****: Kindly accept my pledge of allegiance (*bay'ah*), I desire my reformation.**

Answer**:** Pledging allegiance is *sunnat-e-ghayr mu'akkadah* while reformation is *fard*. And reformation is not dependent on *bay'ah*. Therefore, continue this relationship of reformation for six months, and write to me at least once a month informing me of your conditions and acting on my guidelines. Thereafter, if the heart still desires, you may take the *bay'ah*.

583. ***Condition*****: What is the way of purifying the soul? I have a great inclination towards women and fear that I may slip into sin.**

Answer**:** The first thing to do is to establish a relationship of reformation with a spiritual guide. You must inform him of your conditions and practise on his guidelines. There is a booklet of mine titled, *Spiritual maladies and their remedies,* and it contains an article titled, *The method of purifying the soul*. You must read a few pages daily from the method that is written there. You must practise the different forms of *dhikr* and *ma'mûlât* that are mentioned there. However, reduce the number for the *dhikr* – 300 instead of 500. Make *murâqabah* of the fleeting nature of beauty for one or two minutes daily and remain far from women.

584. ***Condition*****: I suffer from casting evil glances and to make matters worse, I have a loving nature.**

***Answer*:** I am sending the article, *Safeguarding the eyes*. Read it once daily with the intention of rectification. The following is my poem as an encouragement to safeguard one's eyes:

نہیں علاج کوئی ذوق حسن بینی کا

مگر یہی کہ بچا آنکھ بیٹھ گوشہ میں

اگر ضرور نکلنا ہو تجھ کو سوئے چمن

تو اہتمام حفاظت نظر ہو توشے میں

"There is no treatment for the desire to see temporary beauty except safeguarding the eyes by sitting in one corner. If there is a real need to go out, then ensure that you have carried the provision of safeguarding the eyes."

Evil glances are the greatest obstacle in the path to Allâh Ta'ala. If you are particular in safeguarding the eyes, you will acquire the sun of proximity to Allâh Ta'ala, and a large treasure of affinity (*nisbat*) with Allâh Ta'ala in your heart. Those who have a loving nature are able to traverse the path of Allâh Ta'ala very quickly and with great speed. But the precondition is that they should not give their hearts to beautiful appearances. They must shed the blood of their desires in saving their hearts and eyes from those beautiful appearances. If they do this, they will reach Allâh Ta'ala with the speed of lightning – where people of "dry" temperament could not reach after many years. They are asked to engage in *dhikr* and other *ma'mûlât* because it becomes easy for them to abstain from sins. Together with this, remaining in the company of the *Ahlullâh*, especially one's shaikh, is essential. If such a company is not available, writing and correspondence is the alternative. It is necessary to inform one's shaikh of one's conditions and to practise on his guidelines via these letters.

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585. *Condition*: As-salâmu 'alaykum.

Hadrat, half the boys in my class are without beards. I try to abstain from talking with them unnecessarily and also abstain from joking with them. Hadrat, if these boys talk to me, revise the lessons with me, and occasionally joke with me, are these actions included in "casting evil glances"?

***Answer*:** You should totally abstain from all these actions, stop them from talking and joking with you, and do not meet with them. If not, then let alone casting evil glances, these actions can convey you to committing a major sin, i.e. an evil act with them. You should therefore remain far from such beardless boys and do not revise your lessons with them.

586. *Condition*: Hadrat, there is an beardless boy in my class who talks and jokes a lot with me. When he is not present in madrasah, I become immediately concerned. Similarly, if he has a fight with the other boys or does something against the Sharî'ah, I become immediately concerned.

***Answer*:** This is proof of a serious relationship of the *nafs*. This concern of yours is totally based on the *nafs*. The *nafs* is using the Sharî'ah as an excuse, taking you closer to him, and thereby making you an absolute fool. Be on your guard! At times the *nafs* uses the veil of *Dîn* and the dye of *Dîn* in order to fulfil its schemes. You should therefore completely stop being concerned about him, intermingling with him, conversing with him, etc. If he talks or jokes with you, stop him with harsh tones. In fact, scold him. This outward bad character of yours is beloved in the sight of Allâh Ta'ala as opposed to that good character which conveys you towards sin.

587. *Condition*: Hadrat, I think a lot over this temporary relationship and your guidelines in this regard. In this way, some of my inclination towards him comes to an end. But a few days later or a few hours later, this inclination starts again. Kindly tell me what to do in this regard?

Answer: The reason for this is that you intermingle with him. It is therefore compulsory to remain aloof from the causes of sin. You must therefore remain distant from him with your eyes, heart and body. If you are not strictly cautious, there is the danger of the *nafs* conveying you to the last stage of sin and leaving you there. Be on your guard. The reason for your inclination is your intermingling with him. If you remain distant from him both with your body and heart, the inclination will decrease but will not disappear. The treatment for the inclination is that you do not act on it, that you strictly safeguard your eyes, and you totally suspend intermingling with him.

588. ***Condition*****: When I am at the front of any assembly, or I have to read the lesson before the teacher, then I feel very scared despite knowing the lesson and reading it correctly to him. Is this considered to be fear of someone apart from Allâh Ta'ala?**

Answer**:** This is something natural and is not considered to be fear of someone apart from Allâh Ta'ala.

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589. ***Condition*****: [A woman writes]: Hadrat, I experience many thoughts and fantasies. These lustful thoughts and sexual fantasies come to me a lot. These thoughts and fantasies are not confined to a single person. Instead, when I learn that a certain person is very religious and that he strives a lot, then I have these thoughts about that person. Hadrat, in these days of non-*pardah*, my eyes fall on many non-*mahrams*. But these thoughts and fantasies are not about these people [whom I see]. In most cases it is about those whom I have never seen but have merely heard their name. These thoughts occur mostly about religious people. These thoughts come by their own and then overpower me to such an extent that I cannot gauge whether I brought them knowingly or they came to me on their own. I become so occupied in these thoughts that I do**

not know whether I brought them knowingly or not. When these thoughts come to me, I experience three conditions: (1) the thoughts are in my mind, (2) the *nafs* enjoys this, (3) this thought confuses my heart as to whether this is a sin or not. These thoughts do not come to me when I am in solitude only, but also when I am with my house-folk, walking about, engaged in house-work, etc. When these fantasies go beyond the limit, the condition of my heart changes at night, when it is time to sleep. The heart becomes restless and the heart starts beating faster. I engage in *istighfâr*, etc. for some time and then experience some peace. I gauge from this condition that I knowingly brought these thoughts. But this happens rarely. Hadrat, when this happens in normal times, I offer salâh and I feel okay. But when this happens on the special days of the month when I am not offering salâh, these thoughts increase and, in fact, go beyond the limit. I am most troubled by the fact that I do not know whether they come to me on their own or whether I bring them knowingly into my mind. I am also troubled by the fact that why do I have these thoughts about someone whom I have not even seen?

***Answer*:** Allâh Ta'ala placed the ability of inclination in every human being. The coming of thoughts is also included in this. Allâh Ta'ala did not make man responsible to remove these thoughts. However, there is another stage after this, viz. to knowingly occupy one's self in these thoughts. The fact that these thoughts are remaining within you so excessively is proof that after these thoughts come to you, the *nafs* occupies itself with them. Allâh Ta'ala made man responsible to save himself from this. The treatment for this is striving – that person strives and saves himself from these thoughts. Engage in some other permissible task, turn the attention of the mind to something else, and make *murâqabah* of death, resurrection, and Hell for one or two minutes. And bear whatever pain you experience in doing all this. If there are any shortcomings, repent for them through seeking forgiveness. By repeatedly fighting these thoughts, *inshâ Allâh*, the *nafs* will be overpowered. Continue your efforts in this regard and never become despondent.

590. ***Condition*****: Hadrat, this letter is extremely important and it contains things which were known to Allâh Ta'ala alone. I have now written these things in this letter and – Allâh forbid – it must not land in my father's hands or else I do not know what will happen. The reason why I am saying this is that in our house, in whoever's hands the reply lands, that person immediately opens the letter and reads it. It is for this reason that I did not write down these things for quite some time. Hadrat, I then thought that if I am not going to write them, how will my reformation be realized? It is only I who will lose out if I do not write. I placed my trust in Allâh Ta'ala and wrote a letter like this for the first time. Hadrat, make special** ***du'â*** **that this letter comes into my hands alone. After sending this letter, the fear remains that the reply might not come into my hands. Hadrat, make special** ***du'â*** **that Allâh Ta'ala makes it easy for me to write this letter and sign it. Hadrat, I cannot stay without being rectified and I will not be able to give up my sins without this reformation. Make an earnest** ***du'â*****.**

Answer**:** It is the rule of the Sharî'ah that it is not permissible to read another person's letter. There is nothing wrong in asking for a treatment for the reformation of the *nafs* and to learn something about the *Dîn*. In fact, we are commanded to do this. Those who conceal their illness and do not seek treatment from the *Ahlullâh* are committing a wrong. The person who conveys the faults of his *nafs* for the purpose of treating them is beloved in the sight of Allâh Ta'ala. It is immature to object to this and to consider this evil.

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591. ***Condition*****: Hadrat, I have the illness of self-conceit. I would like to imagine myself to be soil and that I am nothing.**

Answer**:** When you look at any of your merits, do not consider it to be your achievement. Rather, consider it to be the gift of Allâh Ta'ala and have this fear that Allâh Ta'ala can snatch away this bounty or merit which He gave me without my deserving it. You should therefore be grateful and not proud.

Gratefulness is the cause of proximity with Allâh Ta'ala while conceit is the cause of distance from Him. These two qualities cannot be found at one and the same time. Therefore, showing gratitude over the gifts of Allâh Ta'ala will cause the disappearance of self-conceit.

592. ***Condition*: Hadrat, I look more at the faults of people and my heart finds the excuse to say that such and such person has this fault, this evil, and this shortcoming. Hadrat, I would like to have a concern for my own faults and that I be saved from this illness [of looking at the faults of others].**

***Answer*:** The cause of this is also conceit. This is like the trait of a fly which sits on wounds and filthy places and does not go to clean places. Think to yourself that the fault which you are looking at is actually the filth of your own *nafs* – that you are looking at this one fault of this person but not looking at the thousands of merits which he has. Think to yourself that you do not know on which good quality of his he will be forgiven and on which fault of yours you will be taken to task. Think of your faults constantly.

593. ***Condition*: I have a serious illness of having evil thoughts of others. Whoever I look at, I start having evil thoughts about that person. I try not to have such thoughts but still end up having them.**

***Answer*:** The cause of these evil thoughts is pride. If you considered yourself to be insignificant, you would not have these evil thoughts and your own faults would be before you. You should therefore first treat your pride. Say this to yourself every morning and evening: "At present, I am worse than all the Muslims. I am worse than the unbelievers and animals as regards my end because I do not know in what condition my end is going to be." Also think over this that on the day of Resurrection Allâh Ta'ala will ask you for Shar'î proof for your

evil thoughts about others and you will have no proof. And that unsubstantiated evil thoughts will result in punishment.

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594. ***Condition*: Hadrat, by the grace and kindness of Allâh Ta'ala I do not backbite at all but have to listen to backbiting.**

***Answer*:** Why? Stop those who are backbiting or leave that gathering. It is also a sin to listen to backbiting.

595. ***Condition*: At times I have to listen to a lot of backbiting. If anyone addresses me and backbites, I immediately stop that person. If there is any backbiting in a gathering, I get up and leave that gathering. However, I certainly have to listen to one or two statements of backbiting. Make *du'â* that Allâh Ta'ala saves me from this.**

***Answer*:** If you intentionally delayed in leaving that gathering, it is necessary for you to repent for this sin. In other words, acknowledge your error in that gathering, talk good of the person regarding whom backbiting was committed, read something [e.g. from the Qur'ân] and send the reward to that person. Also ask Allâh Ta'ala for forgiveness. This compensation applies if the person regarding whom backbiting was committed does not know of this. If the person came to know of this, it is essential to ask the person for forgiveness.

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596. ***Condition*: I read a Hadîth in *Fadâ'il-e-A'mâl* that Satan remains seated by man's heart. When man engages in *dhikr*, Satan retracts. When man gives up the *dhikr* of Allâh Ta'ala, Satan whispers into his heart. I decided to act against Satan. Therefore when I hear Satan's voice from my heart, I would go against him and reply to him. After some time I perceived that I can feel Satan and that he is talking to me. Is this really happening that I am perceiving Satan and that he is talking to**

me? Or is this merely my imagination? I am feeling very constricted by this perception of Satan and his talking to me.

Answer**:** Satan whispers sins into a person. He does not converse nor is he perceived. Satan does not talk – it is your mind that is talking. It is because of mental pressure that your "dryness" (*khushkî*) has increased. This can eventually lead to psychological illness. You should therefore not fall into this trap of Satan's voices, nor pose questions and answers [to Satan]. Adhere strictly to the Sunnah and the Sharî'ah. Abstain from sins and give up these imaginations. These are whisperings which are treated by not bothering about them. Neither occupy yourself in them nor try to chase them away.

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597. *Condition*: I memorized the Qur'ân a long time ago but I do not remember it very well. This has caused me to become spiritually stressed. It is therefore my heartfelt desire that through His grace and kindness, Allâh Ta'ala enables me to correctly pronounce the letters of the Qur'ân, to engage in abundant recitation, and to make me a strong and practising *h̲âfiz̲* of the Qur'ân. Together with this, that Allâh Ta'ala makes me one who loves the Qur'ân and that this becomes a cause of gaining Allâh's pleasure and happiness.

Answer**:** There is no need to be stressed because Allâh Ta'ala rewards on the sincere intention and love of a person. If a person is unable to become a *h̲âfiz̲* despite efforts in this regard and passes away while making this effort, he will be raised as a *h̲âfiz̲* on the day of Resurrection.

598. *Condition*: My other request is that I am extremely short. I am about four feet tall and my back is bent. My legs are also not normal, I am unable to walk without a stick. Together with this, my voice is very thin and this causes an obstacle in my recitation. My appearance too is not good and this causes people to mock at me. Apart from people, my students whom

I teach the Qur'ân also mock at me. Because of these physical defects, they do not listen to me and are not fearful of me. I am very troubled because of all this and am also unable to attend funerals and weddings. I am about 30-32 years old and quite stressed mentally as well. I make a humble request to you that you make special *du'âs* at special times for me, that Allâh Ta'ala shows His special mercy to me. If you feel it appropriate, you may give me some *wazîfah* to read.

***Answer*:** Essential beauty is internal beauty. This is acquired through the love of Allâh Ta'ala, following the Sunnah, and abstaining from sins. Those who are mocking you are immature and causing harm to their own selves. They are causing no harm to you. Through this taunting of theirs, you will – *inshâ Allâh* – become more beloved in the sight of Allâh Ta'ala. Hadrat Bilâl was a black man but can the most handsome of people compete with him? So many beautiful and handsome people will go into Hell because of their disobedience to Allâh Ta'ala. Their appearance will be made extremely awful and terrifying. So many ugly people of this world will be made beautiful and handsome on the day of Resurrection because of their good deeds and be admitted into Paradise. You should therefore not worry about this. Rather, ponder over the bounties of Allâh Ta'ala that He made you a *hâfiz*, blessed you with His love, and gave you îmân. Even the kings of this world who are deprived of îmân and no matter how handsome they may be, are in severe loss. By pondering over the bounties of Allâh Ta'ala your inferiority complex will – *inshâ Allâh* – disappear and the condition of gratitude will become firmly embedded in you.

599. *Condition*: My third wish is that I had the desire from very long to perform hajj. Allâh Ta'ala fulfilled this desire of mine by virtue of His grace, kindness and unseen treasures. I performed the hajj in 1994. Ever since I returned from hajj, my tranquillity came to an end and I am very restless. My hopes have increased and I have this intense desire to spend

the rest of my life in the House of Allâh [the Ka'bah] or in Madînah. I humbly request you to make special *du'âs* for me in this regard and also show me a special *wazîfah*.

The fourth request is that I teach students to memorize the Qur'ân in a madrasah. I ask you to make special *du'as* that Allâh Ta'ala, through His grace and kindness, bestows me with 100% of the qualities and traits that ought to be found in a teacher.

***Answer*:** Be grateful to Allâh Ta'ala that He enabled you to perform hajj and visit Makkah and Madînah. You may make *du'â* to settle down there as well but there is no need to feel uneasy. If the means are provided and you are permitted to settle down there, well and good. If not, remain pleased with the condition in which you are and think to yourself that this is to our advantage because it is not easy to uphold the etiquette of Makkah and Madînah. The proximity to Allâh Ta'ala and Rasulullah (Sallellaho alaihe wasallam) can be acquired here through obedience and submission. There are so many people who are living close [to the Ka'bah and the grave of Rasulullah (Sallellaho alaihe wasallam)] but are far [from them]. And there are so many who are living far away but are close to them. The essence is obedience and submission which make a person close to Allâh Ta'ala and Rasulullah (Sallellaho alaihe wasallam).

600. *Condition*: Apart from this, one of my greatest weakness and which is causing me great stress and is in fact unbearable, is that when I become a teacher of any student, I develop intense love for that student. When that student leaves me to go to another madrasah or another teacher, it causes great pain and discomfort to my heart. I am unable to bear this and I become mentally troubled. For example, there was a student by the name of Mahmûd. He went to another teacher (not on his own but because of certain constraints). This caused me great pain and I could not bear it. I humbly request you to show mercy on my condition and make such a *du'â* to Allâh Ta'ala and give me such a *wazîfah* that not only the love of

Mahmûd comes out of my heart but that such a thing does not happen again. However, despite this, it is my heartfelt desire that he has intense love for me. I had read a *wazîfah* in a book which I am quoting here. Kindly guide me in this regard.

***Answer*:** This is a love from the *nafs* and is *harâm*. This is proof of your total disregard and lack of piety which you are not even aware of. You become involved in love from the *nafs* and this is the cause of your stress and discomfort. Repent and safeguard your eyes from your students. If you fall in love with your students, it is not permissible for you to teach the Qur'ân. It is better for you to do some other work or to make imâmat. You should not teach children or else, instead of obtaining reward, there is the fear of punishment. I am astonished at your unintelligence that you are reading a *wazîfah* for the *harâm* love which causes the descent of Allâh's wrath! It is *harâm* for you to read a *wazîfah* to obtain his love. Safeguard your îmân, repent and be cautious of your *nafs*. This is how the *nafs* destroys people.

601. *Condition*: Hadrat, give me such a *wazîfah* whereby I am in need of none except Allâh Ta'ala, that I become the true lover of Allâh Ta'ala, that all other loves apart from that of Allâh Ta'ala comes out of my heart, that I be blessed with such limitless love of Allâh Ta'ala and become so intoxicated in it that I become totally indifferent to this world and all that it contains. I have heard that when Allâh Ta'ala embraces sinners like me who are disgraced and humiliated in this false love, He blesses them with that pedestal of love which is unique and unparalleled. Will Allâh Ta'ala also make me such a lover of His who is unparalleled? My heart testifies that this is 100% possible. When a *kâfir* king says that he does not know the word "impossible", how can it be impossible for Allâh Ta'ala? It is therefore my heartfelt desire, hope and wish that Allâh Ta'ala bestows me with such love and proximity as mentioned in this poem:

یاد میں تیری سب کو بھلا دوں کوئی نہ مجھ کو یاد رہے
تجھ پر سب گھر بار لٹا دوں خانۂ دل آباد رہے
سب خوشیوں کو آگ لگا دوں غم سے ترے دل شاد رہے
سب کو نظر سے اپنی گرا دوں تجھ سے فقط فریاد رہے
اب تو رہے بس تادمِ آخر وردِ زباں اے مرے الٰہ
لَاۤ اِلٰہَ اِلَّا اللہ لَاۤ اِلٰہَ اِلَّا اللہ

I must forget everyone else in Your remembrance and no one must be remembered.
I am prepared to lose my house and all my belongings as long as my heart is inhabited [with Your remembrance].
I am prepared to burn all joys as long as my heart is filled with Your grief.
May I turn away from everyone and beseech You alone.
O my Allâh! Now the only thing that should remain on my tongue till my last dying moments is this: lâ ilâha illallâhu, lâ ilâha illallâh.

Answer**:** Allâh Ta'ala is most certainly able to include you in this rank and Allâh Ta'ala is here to bestow these bounties on His servants. But this is on condition that you remove all apart from Allâh Ta'ala from your heart and that you remain aloof from all false love. You cannot attain this love for Allâh Ta'ala while you are attached to someone apart from Allâh Ta'ala and at the same time have a yearning for Allâh Ta'ala. Establish a formal relationship of reformation with a person who is from the *Ahlullâh* and learn the love of Allâh Ta'ala from him.

602. *Condition*: O Allâh! This humble servant of Yours asks for Your love. You alone should bestow him with this love because there is no scarcity in Your treasures. This servant of Yours is certainly very useless, wicked and sinful. But he is not treacherous. You alone can save him from Satan and the

***nafs*. Who is there apart from You who can help him? You alone can help and You alone can give whatever he asks. Even if there is no good in them, fulfil all his hopes and wishes from Your mighty treasures. Place good in them by virtue of Your grace and kindness, but do not make him despondent.**

***Answer*:** The wishes and hopes that are against the pleasure of Allâh Ta'ala can never have good in them. To ask for good from the wishes and hopes which Allâh Ta'ala made unlawful and to make *du'â* for their fulfilment entails invoking the displeasure of Allâh Ta'ala. Fear Allâh Ta'ala and repent to Him. It is only by sacrificing one's unlawful desires that one can find Allâh Ta'ala. You should therefore wipe out such desires and wishes, and make a *du'â* like this: "O Allâh! Purify my heart from all apart from Allâh and bestow me with Your love."

603. *Condition*: Lastly, kindly forgive me for wasting your valuable time in writing such lengthy requests.

***Answer*:** Remain at ease. This time was spent valuably in a *Dînî* task and it was not wasted. I make *du'â* that Allâh Ta'ala inspires you to abstain from false love.

604. *Condition*: Be kind to me by blessing me with your special *du'âs*.

***Answer*:** *Du'â* is an act of worship it is not an act of kindness. There is benefit in people making *du'â* as well. I make *du'â* with my heart and soul.

605. *Condition*: There is a person in our local Masjid who invites the people to sit for the talk, gives *da'wah* in solitude, or encourages towards the *Dîn*. I do not know why, but I become greatly irritated by him. May Allâh Ta'ala forgive me, I cannot understand the reason for this. His attitude irritates me a lot. There is probably pride inside me. He has two elder

brothers who are engaged in *tablîgh* since quite some time, but I have no reservations about them. In fact, I am greatly pleased when I meet one of these elder brothers. If Hadrat feels it appropriate, kindly explain this illness to me and prescribe a treatment for me in accordance with my lackadaisical, lazy, and unintelligent temperament. I also request Hadrat's *du'âs* that I am inspired to sincerely practise whatever treatment you prescribe. Âmîn. I make a humble request for *du'âs* that Allâh Ta'ala bestows me with complete cure from this illness and reforms me through His mercy. (Âmîn, âmîn). Lastly, kindly forgive me for the sake of Allâh Ta'ala if I wrote anything disrespectful or if any part of my letter displeased Hadrat. Also make *du'â* to Allâh Ta'ala for my forgiveness.

***Answer*:** The reservation and irritation which you experience at seeing that person or at hearing him talk is proof of no spiritual affinity (*munâsabat*) with him. This is similar to when there is a physical difference in blood groups, one cannot benefit from that blood. This is not pride but absence of spiritual affinity. It is not necessary to intermingle or learn the *Dîn* from such a person because you will not benefit from him. Instead, it is necessary for you to remain far from him. However, you must have good thoughts about him and do not harbour any evil thoughts about him. You should merely think to yourself that your blood groups do not match and there is no shortcoming in him. If blood groups do not match, the blood of both people is still blood. We cannot say that that is not blood. It is still blood, but it is not beneficial to each other. This is the same with absence of spiritual affinity. You may make *du'â* and *salâm* to that person from a distance. Do not go too close to him. The Sharî'ah has not made it obligatory for you to seek *Dîn* from him. Learn *Dîn* from the person to whom your heart is attracted. But don't ever have evil thoughts about the person.

A letter and its reply from an *'âlim* who is Hadrat's *khalîfah*.

606. *Condition*: In my previous letter, this sinful servant offered the excuse of his preoccupations with the masjid and madrasah for not regularly coming to Hadrat. Later on, it was solely through Hadrat's blessing that I realized and thought to myself thus: "O you wretched and useless person! What are you thinking? O you tyrant! This is nothing but the trap of the *nafs*. You became trapped by it and are being deprived of presenting yourself before your great and most affectionate *murshid* (spiritual guide)." All praise is due to Allâh Ta'ala that I experienced great remorse from this realization.

Answer: This remorse is blessed and this realization is the grace of Allâh Ta'ala.

607. *Condition*: I am now attending at least once a week after the *maghrib salâh*. However, since I have to perform the *'ishâ salâh*, I leave the assembly early.

Answer: This is correct.

608. *Condition*: It is especially while I am in Hadrat's assembly and at other times as well that I have this desire to direct my heart towards Hadrat's heart so that small bits of the effulgence and blessings of Allâh's love and connection with Allâh Ta'ala that are descending on Hadrat's heart may fall on the black heart of this worthless servant. Is it appropriate for me to do this?

Answer: Not only is it appropriate, it is the way of the elders. Hadrat Hâjî [Imdâdullâh] Sâhib *rahimahullâh* said to Hadrat Thânwî *rahimahullâh*: "Miyâ Ashraf 'Alî, when you sit in my assembly you must constantly have this in mind that the light from my shaikh's heart is entering my heart."

609. ***Condition*****: When this undeserving and unworthy servant was given** ***ijâzat*** **(*****khilâfat*****) by Hadrat, I was put through a continuous tribulation because the very next day the students of** ***Daurah-e-Hadîth*** **of my madrasah came to me for** ***bay'ah*****. Thereafter, students of other madrasahs, men and women from my family are constantly coming to me for** ***bay'ah*** **and reformation. My respected mother is also insisting that I start this. The** ***muqtadîs*** **(those who follow the imâm in salâh) are using the masjid committee to enforce me to start a programme of reformation [in the masjid].**

Answer: What are you hesitating for? Why is *ijâzat* given? To display laziness and hesitation in this work amounts to ingratitude to this bounty. If everyone does this, how will this *silsilah* (Sufi way) progress? How will the work of *Dîn* be fulfilled? And how will one receive the great bounty of continuous charity (*sadaqah-e-jâriyah*)?

610. ***Condition*****: When this sinful person is introduced in any gathering in order to deliver a talk, he is introduced as a** ***khalîfah*** **of Hadrat. By Allâh, at such a time I have this desire that the earth splits open and this sinful servant is swallowed into it together with all his filth. I feel that I am most unworthy of such a great attribute [of being the** ***khalîfah*** **of Hadrat]. This sinful servant has been excusing himself in an appropriate manner to all these people and has been advising them to go to other pious people [for** ***bay'ah*** **and reformation]. I request Hadrat's** ***du'âs*** **for salvation from this test.**

Answer: This refusal of yours is inappropriate. It amounts to depriving yourself of continuous charity. Accept the *bay'ah* [of people] while considering yourself to be insignificant. [Make this *du'â*]: "O Allâh! I am worthless, but accept this work from me and make me worthy as well." One ought to be desirous of continuing the *silsilah*.

611. *Condition*: I came across your booklet, *Faydân-e-Haram*. I read it in one sitting and also cried in-between. Hadrat, you explained "evil glances" very well but it is very difficult to abstain from this. Kindly provide me with an easy treatment. I am eighty years old but still cannot abstain from this. All my good deeds are being destroyed. You are most certainly a *mujaddid* when it comes to "lowering the gaze". Where can I obtain your writings from? What is their cost? Can I obtain them through V.P.? To safeguard one's eyes in today's times is like carrying a buffalo. May Allâh help me and reward me. I will probably be able to save myself if I receive the sweetness of îmân. I am including a self-addressed reply envelope. Kindly honour me with a reply. May Allâh reward you.

***Answer*:** Just as one cannot cure physical ailments through self-remedies or by consulting different doctors, one has to establish a relationship with a spiritual guide with whom one has affinity for spiritual ailments. One can succeed in this regard by informing the shaikh of one's conditions, following his directives, having trust in him, and submitting to what he says. Together with this, one must make a firm determination of abstaining from all sins, especially sexual sins, and specifically evil glances. A person must resolve that even if he has to lose his life in the process, he is not prepared to bear the temporary enjoyment of sin. He must also remain far from the causes of sins. When there is an inclination to commit a sin, to cast an evil glance, he must combat this with courage. There is no way of saving oneself from sin except through courage. Whatever success or failure one experiences in this, one should inform the shaikh thereof and act according to his directives. This is similar to how a person constantly informs his doctor of his physical condition. There is no certainty in obtaining a cure for physical ailments, but there is no failure in the path of Allâh Ta'ala. No matter how old the illness may be, one is cured by the grace of Allâh Ta'ala. This system is through the blessings of the pious. Before a person passes away, Allâh Ta'ala purifies him and then

calls him to His self. The precondition is that a person should remain engrossed in accordance with the principles, through *du'â* and through treatment.

My book, *The Evil Glances and Love Affairs, Their Harms and Cures*, and my other books are freely obtainable from the following address. Send the cost of postage only.

Yâdgâr Khânqâh Imdâdîyyah Ashrafîyyah

Masjid-e-Qudsîyyah, Shâhrâh Qâ'id-e-A'zam, Lahore.

The article on safeguarding the eyes is included with this letter. Read it once daily. Also read a few pages daily from the book on evil glances.

612. ***Condition*****: A friend of mine informed me that you accept** ***bay'ah*** **in the Ashrafîyyah** ***silsilah*****. I was most happy to hear this and wish to pledge my allegiance to you. I have obtained permission for this from my husband and he has no objections. I am troubled financially. I have six daughters and two sons. Together with my financial problems, I have certain illnesses as well. Every few months, either I fall ill or one of my daughters. My financial problems, psychological problems and illnesses are increasing day by day. I have therefore decided to pledge allegiance to you. It is my belief that when the hand of a pious person is placed above my head, then – if Allâh wills – all my problems will be solved.**

Answer**:** This *bay'ah* is not taken for the solution of worldly problems. It is done solely for the pleasure of Allâh Ta'ala. Since your intention for *bay'ah* is not correct at present, it will not be accepted from you. At present, you may attend my assembly where separate arrangements for women are made. Once your intention is corrected, the *bay'ah* will be taken later on.

613. ***Condition*****: As-salâmu 'alaykum.**

All praise is due to Allâh Ta'ala that I safeguard my eyes from beardless and young, handsome boys. However, my heart is greatly disturbed when I walk about, move around, etc.

Answer**:** Let your heart be disturbed, but do not look at them even with the corners of your eyes. Move away from there as quickly as possible and do not remain near them.

614. ***Condition*****: All praise is due to Allâh Ta'ala that through your blessed companionship, I am inspired to abstain from speaking lies, backbiting, and to safeguard my eyes.**

Answer**:** All praise is due to Allâh Ta'ala.

615. ***Condition*****: When I sit in your blessed company, I perceive an increase in my îmân.**

Answer**:** All praise is due to Allâh Ta'ala.

616. ***Condition*****: From among my *ma'mûlât*, I occasionally do not get the opportunity of reading the *Munâjât-e-Maqbûl*.**

Answer**:** You may read just a few *du'âs* but do not leave it out completely.

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617. ***Condition*****: By the grace of Allâh Ta'ala, your blessed company, and the pain in my heart, Allâh Ta'ala inspired me to safeguard my eyes. All praise is due to Allâh Ta'ala that He enabled me to keep my eyes lowered from the madrasah till Gulshan.**

Answer**:** Mâshâ Allâh. O Allâh! Increase him (in his deeds). You have acquired a great bounty. May Allâh Ta'ala bless you with steadfastness.

618. *Condition*: When I engage in *dhikr*, I perceive a fragrance in my mouth.

Answer: Congratulations. This is a blessed condition.

619. *Condition*: All praise is due to Allâh Ta'ala that my heart remains happy all the time. At times, I also experience happiness while in salâh, reciting the Qur'ân, or studying.

Answer: Mâshâ Allâh. This is the prize of piety. O Allâh! Increase him (in his deeds).

620. *Condition*: When I complete my studies at midnight, I offer salâh and engage in *dhikr*. My friends watch me doing this. At times when I am making *du'â*, Allâh Ta'ala blesses me with tears. Those who are near me, come to know of this. Is there any harm if others come to know of this? I would like to engage in *dhikr* in solitude but have no other time to do it.

Answer: There is no harm in this. Ostentation (*riyâ*) is not when others see you, but when you show others.

621. *Condition*: I request Hadrat for *du'âs* that through the grace, mercy and will of Allâh Ta'ala, your blessed company, and the blessing of continuous *dhikr*, Allâh Ta'ala makes me from among His close servants, casts the love for Hadrat in my heart, and makes me the beloved of Hadrat.

Answer: I make a *du'â* with my heart and soul for all your noble intentions.

622. *Condition*: Hadrat, when I make *du'â*, Allâh Ta'ala occasionally inspires me to make very lengthy and beautiful *du'âs*. At times, He also blesses me with tears. However, there are times when I stretch out my hands but am unable to utter anything. My heart feels constricted and I am unable to cry. This causes me grief and uneasiness.

Answer: There is no need for this uneasiness. Conditions constantly change and they are not our objectives. Deeds are our objectives. Deeds must be done irrespective of whether we are able to cry or not.

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623. *Condition*: Hadrat, I have this illness: whenever I see something beautiful, it settles in my heart and mind. I constantly have thoughts about it and have this desire to acquire it. Consequently, I have no concentration whatsoever in my studies.

Answer: Do not look at beauty – neither at girls nor boys. It is *harâm* to look at them and entails adultery of the eyes. The punishment of this looking is that the heart becomes filthy. Make a firm resolution that even if you have to lose your life, you are not going to look. Offer eight rak'ats of salâh for each time you commit this sin and seek forgiveness by crying [before Allâh Ta'ala] or adopting the appearance of a crying person.

624. *Condition*: Hadrat, I greatly enjoyed reading your second letter and my courage to abstain from sins increased.

Answer: All praise is due to Allâh Ta'ala.

625. *Condition*: Hadrat, I make a full effort to abstain from sins. If I or my friend commit a sin, I become extremely angry and grief-stricken. I become saddened and think to myself: "Why did I or my friend displease Allâh? Why did I cause pain to Rasulullah (Sallellaho alaihe wasallam)?" Hadrat, I even cry at times.

Answer: How do you come to know of your friend's sin? I do not understand this. It is not permissible to expose one's sins. Experiencing grief over one's sins is a sign of îmân. Be grateful for this. Repent quickly because all sins are forgiven through

repentance. The sins for which one has repented are not presented before Rasulullah (Sallellaho alaihe wasallam).

626. ***Condition*****: Hadrat, when anyone tells me any good, I make *du'â* for him in my heart: "O Allâh! Just as You made my outward good, make my internal self good as well. O Allâh! It is solely Your kindness that You made my outward good and concealed my internal self."**

Answer**:** Mâshâ Allâh.

627. ***Condition*****: Hadrat, I love you a lot. I speak about you profusely among my friends. They also realized that if my mood is bad, they must start talking about you and my mood will come right.**

Answer**:** Love for one's shaikh is the key to all levels [of *sulûk*]. Congratulations.

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628. ***Condition*****: Hadrat, you stated in the previous letter that I should not go to his house, speak to him, nor meet him. Hadrat, I neither meet him nor go in front of him. Yet, we inevitably speak occasionally. I remain very serious and straight-faced with him, but we still end up talking. Hadrat, I did not tell him anything about *pardah* as yet because first of all I do not have the courage. The other reason is that I do not know what other issues may crop up. Hadrat, I am greatly disturbed by this.**

Answer**:** If you neither go to him nor meet him, how do you end up talking with him? Whether you speak to him in a serious way or in any other way, it is not permissible to unnecessarily speak to a non-*mahram*. One will get the courage if one takes the courage. Announce in your family: "No non-*mahram* should come in front of me." Do not make any concessions in this regard.

629. ***Condition*****: Hadrat, my heart desires that I continue reciting the Qur'ân. At times I am so overcome by this feeling that I recite 10-12 *pârâs* at once. Hadrat, it is the grace of Allâh Ta'ala that it is my practice to recite three *pârâs* daily. Hadrat, all praise is due to Allâh Ta'ala that no matter how much Qur'ân I recite, I do not become angry. But if I engage in extra *dhikr*, I become angry. I do not engage in a lot of *dhikr* but recite the Qur'ân a lot. All praise is due to Allâh Ta'ala that He made me a *hâfiz*.**

Answer**:** One should not recite Qur'ân nor engage in *dhikr* more than what one can bear. Close friendship (*wilâyat*) with Allâh Ta'ala is not based on excessive *dhikr* nor excessive recitation. It is based on abstention from sins. One *pârâ* recitation a day and 100 times *Lâ ilâha illallâh* a day is sufficient.

630. ***Condition*****: Hadrat, whenever I sit down to write a letter to you, I do not know what to write. But once I start in the name of Allâh Ta'ala, He enables me to write automatically.**

Answer**:** Write whatever you feel like writing. If you do not know what to write, then write it down that you do not know what to write.

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631. ***Condition*****: I am occasionally overtaken by crying and enjoy this greatly.**

Answer**:** This is a blessed condition.

632. ***Condition*****: Sometimes a sinful scene comes before me in my mind and I feel that I have become naked. I feel that I have no *wudû'*.**

Answer**:** Do not bother about this. Occupy yourself in some lawful activity. *Wudû'* breaks through passing of wind, pre-coital fluid, blood, etc. Mere feeling that your *wudû'* has broken does not break *wudû'*.

633. ***Condition*****: In the first week of my *dhikr*, I felt that my heart was in a thick packing and did not perceive anything. This packing is now gone but when I resolve to give up a certain past act, that sin appears before my heart and I see a wound engulfing from within.**

Answer**:** Abstaining from sins is the objective, *dhikr* is the objective. Perceptions and feelings are not the objectives. Therefore abstain from sins and engage in *dhikr* irrespective of whether you perceive a packing or not, whether you see a wound engulfing from within or not.

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634. ***Condition*****: There has been laziness and negligence with regards to correspondence. Consequently, I am suffering from many illnesses. This should have compelled me to immediately inform Hadrat of my conditions. However, I was caught up in my foolishness and the whisperings of Satan, and thought to myself that I should first become regular in my *ma'mûlât* and then write to Hadrat. A long time passed in this way and my illness increased.**

Answer**:** One should not delay in informing one's shaikh of one's conditions.

635. ***Condition*****: I had pledged allegiance to Hadrat about one and half years ago. Since my house was near the *khânqâh*, I used to offer most of my salâh in Masjid-e-Ashraf. I also used to attend the assemblies after the *'asr salâh* and *'ishâ salâh*. Since I was not fully conversant with the methodology of reformation and purification, no sooner I came to America and distanced myself from the company of Hadrat and the *khânqâh*, I felt as if someone cut off the power supply. Lack of contact worsened this situation.**

Answer**:** Reconnect the contact from the cut-out and the power will come once again. *Inshâ Allâh*, correspondence is also one of the ways of continuing one's contact and relationship.

636. ***Condition*: Before coming here [to America] I had presented myself to you and asked you for your advice. You said: "Safeguard the eyes and heart from all except Allâh." By virtue of Hadrat's *du'â* and influence, I am cognizant of this advice all the time.**

***Answer*:** Mâshâ Allâh.

637. ***Condition*: But I still experience difficulty. This is solely because of my weakness of îmân and lack of good deeds.**

***Answer*:** The path is treaded by combating difficulties, sacrificing one's life in order to abstain from sins, and crying over one's shortcomings. There is no need for despondency.

ہم نے طے کیں اس طرح سے منزلیں
گر پڑے گر کر اُٹھے اُٹھ کر چلے

This is how we traversed these distances: we fell, we got up after falling, we continued walking after getting up.

638. ***Condition*: Although it is always my endeavour to look down when I am walking, or to confine my vision to the road when driving, and in fact, looking [at the road] with just one eye, the immorality over here [in America] is of such a level – especially in summer – that even if you lower your gaze, although you may not see the face, all those who are walking around you – men and women – are wearing clothes that expose the legs even above the knees, and the thighs are exposed. These are all seen even without looking towards them.**

***Answer*:** You should be careful when driving that you do not meet in an accident. Therefore, drive with both eyes open. Do not look directly at beauty but it may come in your peripheral vision in the sense that you do not perceive this beauty. This is similar to a person travelling by train and he sees the trees outside but is unable to count the leaves. Similarly, if your

peripheral vision falls on this beauty, there is no harm. But you should not focus your eyes for even a single moment.

639. ***Condition*****: If this happens, I try to look away immediately, place my hand over my eyes, or close it partially and restrict its vision. This situation is everywhere and seems to be getting worse.**

Answer**:** It is correct to look away immediately so that your eyes do not focus for even a single moment. However, it is not correct to close your eyes or to cover them with your hand while you are on the street. Be careful of becoming distracted and thereby causing an accident.

640. ***Condition*****: Even if I immediately look away after the first look, it is so terrifying that I feel constricted and rebuke myself. If this happens anywhere, I try to say *ishtighfâr* three times or read the *kalimah*, etc. The fact of the matter is that this is the very thing which is causing me discomfort in living here.**

Answer**:** Be cautious when lifting even the first gaze in such an environment. Be fully conscious and on your guard before looking anywhere. Leave your home with this intention that you are not going to look. If you do not take this precaution, the *nafs* uses the "first look" as an excuse and looks.

641. ***Condition*****: I repent and make *du'â* to Allâh thus: "I did as much as I possibly could. Now it is You alone who can save me from evil and sins. Bestow me with the strength and courage to abstain from sins through the internal strength which You bestowed me with."**

Answer**:** This is a very good *du'â*. Also seek forgiveness before this, saying: "Forgive my past shortcomings."

642. ***Condition*****: I had pledged allegiance to a certain shaikh who passed away now. I wish to pledge allegiance to you. However, my heart is not convinced by the method of pledging of allegiance which I saw you adopting and with what I had in my mind. Kindly convince me about your method.**

Answer**:** We are not in need of your becoming convinced. You may go wherever your heart feels satisfied. Do not write to me in future because you do not have affinity (*munâsabat*) with me.

643. ***Condition*****: If my gaze falls because of an abundance of beautiful people, I offer *s̲alât at-taubah*.**

Answer**:** When there is an abundance of beautiful people, one ought to be more cautious. In fact, one should remain far from such places. The gaze does not fall in such places, the *nafs* causes it to fall. The plots of the *nafs* are very subtle. It is not easy to understand these plots. Therefore do not think that the gaze fell. Rather think to yourself that I cast my gaze. Make yourself a criminal – there is benefit in this. Do not knowingly allow your gaze to remain on beautiful people for even a single moment.

644. ***Condition*****: At times, the heart does not incline towards beautiful boys. I therefore think to myself that I should speak what is necessary to them because the heart is not inclined at present.**

Answer**:** Do not talk irrespective of whether there is an inclination or not. An inclination will be created if you start talking. The inclination will then become intense.

645. ***Condition*****: However, after a few days, the heart becomes inclined towards those boys. I do not understand the reason for this.**

Answer: When you become inclined towards someone just once in your life, remain on your guard from that person for the rest of your life. If there is no inclination at any time, it will certainly develop at some other time. It is therefore necessary to remain eternally aloof from them if you desire eternal *taqwâ*.

646. *Condition*: As-salâmu 'alaykum

All praise is due to Allâh Ta'ala that after establishing a relationship with Hadrat, my life changed and it seems that I have been given a new life.

Answer: All praise is due to Allâh Ta'ala.

647. *Condition*: All praise is due to Allâh Ta'ala that He enabled me to safeguard my eyes. However, there are handsome and beardless boys in my class and room. Allâh Ta'ala inspired me to lower my gaze, but if it occasionally falls suddenly, I immediately look down.

Answer: If you know from before hand that there are handsome boys at a particular place, then this sudden looking is not considered to be a sudden look. Rather, it is an unperceived plot of the *nafs*. It is saying to you: "Look, and consider it to be just the 'first gaze'." Do not get caught up in this deception:

رند کے رند رہے ہاتھ سے جنت نہ گئی

"A person remained irreligious while at the same time did not lose Paradise."

A "sudden gaze" is this: you did not know from before hand, someone suddenly came before you and your gaze fell on that person. In today's times, one should be very cautious in lifting one's gaze. One should not look here and there apathetically and inattentively, just in case someone suddenly comes before one. But where you have knowledge of the presence of young boys and women, you should strictly keep your gaze lowered.

Only lift the gaze after thinking carefully and taking full precautions.

648. ***Condition*****: When I avert my eyes from handsome boys, I perceive a pain in my heart.**

Answer**:** This is a blessed pain. *Inshâ Allâh*, it is a means of acquiring close connection with Allâh Ta'ala.

649. ***Condition*****: When these handsome boys come before me, should I offer *salâm* to them or not?**

Answer**:** You should not.

650. ***Condition*****: If they offer *salâm*, should I reply or not?**

Answer**:** You may reply by safeguarding your gaze, adopting a stern but low tone, and without looking in their direction.

651. ***Condition*****: Allâh Ta'ala inspired me to make *du'â*. Since it is necessary to inform one's shaikh of one's condition, I make *du'â* like this: "O my beloved Allâh! Bless me with Your cognition. Bless me with Your love and illumination. Bless me with fear and trembling for You. Make me Your close servant. Bless me with a heart that pains out of Your love." My heart feels happy when I make this *du'â*.**

Answer**:** Mâshâ Allâh, this is a very good *du'â*.

652. ***Condition*****: At times I cry profusely when I make *du'â* and my heart remains most happy.**

Answer**:** This is a blessed condition. O Allâh! Increase him (in his deeds).

653. ***Condition*****:** At times when I am alone, I make *du'â* without raising my hands and say: "O Allâh! Engulf me in Your love. Bestow me with the drink of cognition. Do not destroy nor

deprive me because of my sins. O Allâh! Love me, love my heart. Moisten my tongue with Your remembrance." I imagine this before me and consider it to be a special favour of Allâh Ta'ala and a special blessing of my shaikh. It is as though Allâh Ta'ala realized this following poem for me:

تُو نے مجھ کو کیا سے کیا شوقِ فراواں کر دیا

پہلے جاں پھر جانِ جاں پھر جانِ جاناں کر دیا

"From what state to what state of abundant yearning you conveyed me. You first made me a beloved, then the beloved of beloveds, and then the most beloved of beloveds."

***Answer*:** Congratulations, congratulations. This is a very good condition. This is a very good *du'â*. May Allâh Ta'ala accept your *du'âs*.

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654. *Condition*: Through the blessed company of Hadrat, I am gaining the recognition of my Sustainer. When my eyes suddenly fall on someone beautiful when I am in madrasah or while walking, I turn my gaze away very quickly.

***Answer*:** When in the madrasah, while walking, or wherever there is the possibility of seeing someone beautiful, be cautious in even raising the first glance. Do not look here and there unnecessarily. If not, the *nafs* uses this excuse of a sudden glance and takes unlawful enjoyment from this.

655. *Condition*: However, I am greatly affected by beauty.

***Answer*:** It is not evil to be affected by it, but evil to act according to its dictates and to be careless.

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656. *Condition*: [A woman writes]: After pledging allegiance to Hadrat and attending the Friday assembly, I started

observing the Shar'î *pardah.* I am making much effort in abstaining from sins.

***Answer*:** All praise is due to Allâh Ta'ala. I am most pleased.

657. *Condition*: Hadrat, I have one matter which I would like to ask about. Previously I used to attend weddings without observing any *pardah*. However, through your blessings, I now completely abstain from attending weddings because of the evils which are prevalent there.

***Answer*:** Mâshâ Allâh. Congratulations. I am most pleased.

658. *Condition*: Hadrat, my nephew is to be engaged. My sister and nephew insist that I attend. They are saying to me that I may remain in my *pardah,* no one will disturb me and no one will take my photograph. It is only the groom's photograph which will be taken. Only a few men, i.e. my brother-in-law and his uncle, will come to the ladies section.

***Answer*:** It is not permissible to attend a gathering in which Allâh Ta'ala is disobeyed.

659. *Condition*: Hadrat, I told them that I will attend one day before and go away.

***Answer*:** This is what you ought to do. Also give them more gifts than others so that they may be pleased with you.

660. *Condition*: When I said this, my nephew said that I will have to attend the function even if it is for a short while. And I may remain in my *pardah.*

***Answer*:** You may also lay down a condition saying: I will come on condition that there will be no disobedience to Allâh Ta'ala, such as taking photographs and intermingling of men and women.

661. ***Condition*****: When I refused, my nephew said to my sister: "You must also not attend any function of aunty." Hadrat, my brother-in-law is also saying many things which are causing great pain to my heart.**

Answer**:** Keep the pleasure of Allâh Ta'ala before you and do not bother about anyone. A Hadîth states that the person who does not bother about the creation in order to please Allâh Ta'ala, then Allâh Ta'ala suffices that person. The person who displeases Allâh Ta'ala for the pleasure of the creation, Allâh Ta'ala hands him over to the creation (he then becomes a play thing at the hands of the creation).

662. ***Condition*****: I have heard from our elders that it is unlawful to attend such functions where sins are openly committed.**

Answer**:** This is not just a statement of the elders, it is the ruling of the Sharî'ah. It is *harâm* to attend such functions.

663. ***Condition*****: Hadrat, these people say that we are too strict in Islam whereas Islam is not so strict.**

Answer**:** Say to them: "There is also not so much ease in Islam whereby a person displeases Allâh Ta'ala. You can have such ease, we do not want such ease."

664. ***Condition*****: They say: "We also have to move with the world [i.e. with the times]."**

Answer**:** Say to them: "You consider it necessary to move with the world, we consider it necessary to move with Islam."

665. ***Condition*****: They say: "Those who become hostesses in Saudi Arabia during the hajj days, why do they become hostesses [if it is not permissible]?" Hadrat, I am unable to provide answers to these questions to these people. Kindly guide and rectify me.**

***Answer*:** Whether it is Saudi Arabia or any other country, everyone has to follow the teachings of Islam. Islam does not have to follow anyone. The person who acts against the teachings of Islam will himself have to answer. What does it have to do with us? We merely have to follow the orders of Allâh Ta'ala and Rasulullah (Sallellaho alaihe wasallam).

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666. *Condition*: Hadrat, I do not have the courage to mention my sins to you, however, you are the doctor of the *ummah* and I am the sick person of the *ummah*. My sin is that I am occasionally overpowered by lust. My *nafs* desires to look at the private parts of women and beardless boys, to touch them, and to commit adultery with them. I tried on several occasions to implement all this practically. Kindly provide a treatment for this illness.

***Answer*:** The only treatment for this is courage, there is no other treatment. Make a firm resolution thus: even if I have to lose my life in the process, I will not commit this sin, I will not bear this short enjoyment of this sin. It is because of this enjoyment that a person commits the sin. If you make a firm resolution not to bear this enjoyment, it will not be difficult to give it up. When you have a desire to commit it, take courage and combat it.

667. *Condition*: Hadrat, I repented from all sins but my lust increases once again. What should I do? My heart desires that I give up my studies and pass my life at your feet. Hadrat, I request you to guide me and remove these sins from the depths of my heart.

***Answer*:** When there is desire to commit the sin, take courage to combat it and remain far from the causes of sin. This is the treatment. It is not evil to have desires, it is evil to act on them. If you cannot abstain from sin while staying in the madrasah, leave the madrasah because *taqwâ* is *fard-e-'ayn* while acquiring Islamic knowledge is *fard-e-kifâyah*. When there is conflict

between *far<u>d</u>-e-'ayn* and *far<u>d</u>-e-kifâyah*, the *far<u>d</u>-e-kifâyah* is given up. Be extremely strict in safeguarding your eyes. Read a few pages daily from my book, *The destructiveness of false love.*

668. *Condition*: People refer to me as a pious person. My teachers, parents, friends and relatives accord much respect to me and speak highly of me. I become greatly pleased by all this. If anyone does not praise me, or disputes with me, I become very angry and do not respect that person any longer.

***Answer*:** Say to your *nafs*: What are you becoming happy about? If Allâh were to expose your faults, then instead of people praising you, they will beat you." Read the article, *The treatment for pride*, daily. When people speak ill of you, think to yourself: "A small fault of mine has been exposed to him and he is speaking ill of me. If my major sin with regard to boys and girls were to be exposed to him, he would spit on my face and I will be disgraced." Consider the person who speaks ill of you to be your benefactor and show respect to him.

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669. *Condition*: I am studying in a madrasah and travel daily by bus. I look around out of the bus window. When my eyes fall on anyone, I turn away immediately. But when I pondered over this after a few days, I came to the conclusion that I am deceiving myself because I first search for a face to look at. After looking at the person, I lower my gaze.

***Answer*:** Your *nafs* has certainly deceived you and is making a fool of you. Understand this well: when your eyes fall on a person after your search, this will not be considered to be a "sudden look". Rather, it was a gaze which was intentionally and knowingly cast. This is *<u>h</u>arâm* and is adultery of the eyes. Since your eyes are searching to look at beauty, every gaze of yours is sinful irrespective of whether it falls on anyone or not. And a sin is recorded against you during this entire time. You should therefore not look out of the bus and lower your gaze

inside the bus as well. Be extremely strict in safeguarding your eyes.

670. *Condition*: Apart from this, I also become angry a lot and have much pride in me. I shout at my mother. I sometimes acknowledge my mistake and regret this action in my heart. But there are times when I do not feel this remorse.

***Answer*:** Obtain the articles *The treatment for pride* and *The cure for anger* from the *khânqâh* and read them once daily. Feeling remorse for shouting at your mother is not sufficient. Hold her by her feet and ask her for forgiveness. Make a firm resolution in your heart and make a promise directly to your mother that – *inshâ Allâh* – you will not commit this vile act in future.

671. *Condition*: I have all internal illnesses. One of my major illnesses is casting evil glances. The other is homosexuality. The third is masturbation. I am fed up with my life and want to reform myself. I am unable to come to Karachi because of time constraints. Kindly provide me with advice whereby I will gain salvation from these illnesses.

***Answer*:** The root and first cause of all sexual illnesses is the casting of evil glances. You should therefore be strict in safeguarding your eyes. I am sending the article *Safeguarding the eyes* to you. Read it once daily. Sever all relations with those boys with whom you committed this act. In fact, have a fight with them and engage in an argument with them so that enmity is created and there is mutual dislike. In such a situation, this ill-mannered behaviour is actually an act of worship because it is for the purpose of saving one's self from the disobedience of Allâh. The treatment for sin is nothing but taking courage. Remain far from young boys with your eyes, heart and body. Do not talk to them, do not look at them, and do not converse with them in order to please them. In short, adopt total aloofness from them. The excellence of a person lies in his abstaining from sin and fighting against his *nafs* despite the *nafs*

demanding to commit sin. Man's excellence lies in his having a strong inclination and attraction towards beauty, but he still does not raise his gaze, and he severs relations with that person. No matter how much pain this causes his *nafs*, he bears this pain. This needs courage and a strong will. Make a firm resolution that no matter how much pain it causes you, even if you have to lose your life in the process, you will never commit the sin. One of the benefits of this repeated endeavour is that your inclination and demand to commit the sin will become weak. If you do not combat the demands of the *nafs*, these demands will increase and intensify. Read the article *Safeguarding the eyes and the treatment for false love* once daily and practise on these guidelines. Inform me of your condition after fifteen days.

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672. *Condition*: Hadrat, there is no Shari *pardah* in my house. I am referring to my sister-in-law and other non-*mahram* relatives. Hadrat, my house environment is such that if I were to relate the Quranic order of *pardah* to them, they put the issue aside.

***Answer*:** Whether they side-step the issue or not, you must take courage and announce: "I cannot tolerate lack of *pardah*." When you enter the house, announce in a loud voice that everyone must observe *pardah* with you. As far as possible, you yourself must be cautious and abstain from going in front of non-*mahrams*. Do not allow them to come in front of you and do not converse with them. Send a message to your sisters-in-law to cover their faces and bodies when they come in front of you. If they do not listen, take a room for yourself and prohibit them from coming into your room. Tell them that a Hadith states that it is not lawful to obey the creation when it entails disobedience to the Creator. The order of *pardah* is from Allah and you are not prepared to disobey Him.

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673. *Condition*: **I am a student of a medical college and am 23 years old. I have had the opportunity of attending your assemblies for the past eight years. In my previous letter you gave me a treatment for my jealousy. A single statement of yours cured a major portion of this illness. You said: "There is the fear of such a person being deprived." This statement cured a major portion of my illness.**

Answer: All praise is due to Allah. Continue with the treatment mentioned in the letter till you are completely cured of this jealousy.

674. *Condition*: **I tailored a few expensive outfits which I wear to college. I do not wear these outfits at home because I have a few less expensive outfits reserved to be worn at home. The thought is now coming to my mind that although I safeguard my eyes totally at college by virtue of your blessed assemblies, is it possible that I am wearing these expensive outfits to college in order to show off to others, and especially to show off to the girls? Is it possible that in addition to showing off, I am committing the sin of trying to increase my stature among the girls?**

Answer: Wearing such expensive outfits to a college where there are girls as well is not devoid of danger. You should therefore wear simple clothes to college.

Another letter from the same person.

675. *Condition*: **I am now practising fully on your guidelines from your previous letter. I am not wearing my expensive outfits to college. I am not ironing my clothes very well so that they appear to have a defect in them.**

Answer: Masha Allah. This is what is required. I am greatly pleased.

676. ***Condition*: Previously it was neither my habit to instruct others to do good nor prohibit them from evil. However, my friends are now saying this to me: "You are concerned about reforming yourself but you are not stopping others from committing sin. You will therefore be questioned about this." I have therefore started encouraging my friends to abstain from evils.**

Answer: You may say this to those whom you expect to listen to you. It is not necessary for you to say it to those whom you feel will not accept.

677. ***Condition*: One of the personal benefits of this is that I am now reprimanding myself for the sins which I previously considered to be insignificant, such as backbiting. I say to myself: "You are very particular in stopping others but you are not abstaining yourself."**

***Answer*:** This is correct.

678. ***Condition*: But one of the harms of this encouragement to others is this: whatever good I do or whatever evil I abstain from, I immediately think that such and such person is seeing me abstaining from this sin and probably saying to himself: "How excellent! He stops others from abstaining from sin and abstains himself as well." In this way, my sincerity in doing good deeds and abstaining from evils is decreasing.**

***Answer*:** The coming of such thoughts is not ostentation. Ostentation refers to a will and intention to do something for show. When it is not your intention to earn any praise for your good deed or your advice to someone, there is no harm if such thoughts of ostentation come to your mind. These are whisperings of ostentation [and not ostentation itself].

679. ***Condition*: Should I stop this encouragement to others?**

***Answer*:** Certainly not. Our elders state that abstaining from a deed out of fear of ostentation is considered to be ostentation itself.

680. *Condition*: The boys inform me that they are benefiting greatly from my words of advice. This causes me to become more deluded.

***Answer*:** Think to yourself thus: "Their deriving benefit from me is their own merit and not mine. It is their merit that they are accepting the truth. What merit is there in me?" Think of a fault of yours and say to yourself: "There are so many faults in you. Your words ought to have portrayed your internal filth. Instead, Allah enabled your words to have a good effect. This is Allah's kindness to you. You should therefore acknowledge your unworthiness and be grateful for Allah's kindness." Gratitude brings one closer to Allah while pride takes one further from him. Gratitude and pride cannot mix because they are opposites, and opposites are not attracted to each other.

A letter from an *alim* who is a *khalifah* of Hadrat, and Hadrat's reply to him.

681. *Condition*: In addition to teaching in the madrasah, I am also responsible for educational affairs of the madrasah. I thus have a direct contact with matters related to the teachers and students. This occupation remains even when I return home either telephonically or by direct meetings. I also have to make unannounced inspections of the students when they are studying and revising after the *maghrib* and *isha salahs*. In such a situation, I return home at about eleven or twelve at night. In addition to this, I have to prepare the educational records of the students, the class time-tables, the files of the registered students, etc. I am unable to complete all this during madrasah time and so have to complete this at home. I do this so that there may be no delay or deferment in the

system and organization of the madrasah. On such occasions, I have to remain awake till one or two in the morning. All praise is due to Allah that this is a great opportunity [to serve Islam]. In like manner, meetings with the principal in order to discuss madrasah issues are generally held after *isha*. I am also in the habit of visiting my mother after *isha*. She becomes distressed when I do not visit her. Hadrat, in the light of all these occupations, I cannot present myself regularly to you. I am distressed by this. When I think about it, my distress increases over the fact that I am deprived from the blessings of Hadrat. I request Hadrat's guidance in this regard.

Answer:

مصروفیتِ کارِ جہاں اُف مری توبہ
فرصت نہ نکالو گے تو فرصت نہ ملے گی

Regrettable is the engrossment of vocational exertion
on account of it must you seek forgiveness.
If you don't take time out, you will not get the time"

What! You do not have the opportunity of meeting your shaikh even once a week? When you obtain the goods, you will be able to supply others. If your pocket is empty, what will you give to others?

682. *Condition*: **I am greatly distressed. I am married for the past six years and my husband has now started to become very angry. He becomes angry over trivial matters. I have also started rebutting him in reply. The situation becomes very serious. He does not offer salah and is very attached to watching television. When he returns from his office, he spends all his time watching television. He is also talking about fitting a cable television. When I stop him or tell him to offer his salah, he starts fighting with me. Fights are now the norm in our house. There is a major difference between our**

temperaments. Show me how happiness could come into my life and how our house could remain inhabited?

Answer**:** Do not rebut him. You yourself should not watch television and do not join him in any sin. This is a practical *tabligh*. You yourself should remain regular with your salah. Do not say anything to him. This will have a good effect on him. The sixth part of *Bahishti Zewar* has a section on how one should live with one's husband. Read this once daily.

683. ***Condition*****: Some thoughts sometimes come to my mind and within a few hours or a few days they become reality. Alternatively, I dream something and it becomes reality within a few days. I read in some books that this is known as *ilham* (inspiration). Kindly apprise me of this.**

Answer**:** Do not pay attention to these matters. The essence is to follow the Sunnah and adopt piety through which one gains proximity to Allah. *Ilham* (inspiration), *kashf* (exposition) and *karamat* (miracle) are not the objectives.

684. ***Condition*****: [A woman writes]: I am teaching in a madrasah and do not know my students from before hand. They attend madrasah for the sake of Allah and I also teach for the sake of Allah. However, I am attracted to a student. I speak to her in privacy out of class and I also gave her a gift on one occasion. I desire that she also loves me. She comes to my mind and I think of her, but not too much. All praise is due to Allah that I do not think of her when I am offering salah or reciting the Quran. But some thoughts and whisperings come to my mind. I read in a book that the coming of whisperings is not evil but bringing them to one's mind is evil. I try not to have these thoughts but they still inundate me. Hadrat, is this not love for someone apart from Allah? One cannot have love for Allah and for others apart**

from Him at the same time. Please solve this problem of mine and tell me whether this love is solely for my heart or for the sake of Allah. If it is for someone other than Allah, how can I convert it to solely for the sake of Allah? Neither can this student leave the madrasah nor can I. Is this love not a temptation? Hadrat, kindly reply in clear words. May Allah give you success in both worlds. Amin.

When I have thoughts of this student, they are not unlawful thoughts. I merely think to myself thus: "She spoke so well, she reads well, she has good manners and character." Is there any sin in this? I fear Allah and am concerned as to whether this is love for someone apart from Allah. Show me the way to salvation and solve this problem.

Answer**:** Do not meet her in privacy, do not look at her, and do not converse with her. Teach her in class only and restrict your contact with her to the lessons. Do not seat her directly in front of you. This seems to be a plot of the *nafs* and could lead to temptation. Our elders prohibited unnecessary contact with others. Is it *fard* or *wajib* to meet her? Sever all contact with her or else you will become distant from Allah. Do not even dream of having love for her for the sake of Allah. The love which has the slightest influence from the *nafs* can never be converted to love for the sake of Allah.

685. ***Condition*****: Our house is in Quetta and we have a residential area where most of our relatives live. All our houses are next to each other. When I leave the madrasah in Karachi and go home, all my relatives come to meet me. My maternal and paternal female cousins also come to meet me. I end up having to meet them even if I do not want to. I also have a sister-in-law and it is difficult to observe *pardah* with her. I therefore request you to guide me in such a way that it becomes easy for me to observe *pardah,* follow the injunctions of Allah, and make it a means of my success in this world and in the Hereafter. Show me a way where I do**

not have to sever relations while at the same time observe *pardah*. You know very well whether severance of relations takes place through observing *pardah* or not. I ask Allah to inspire you to provide me with correct advice, the ability for me to practise, to bestow me with Hadrat's blessings, to forgive me through Hadrat's blessings and *duas*, and to bless me with beneficial knowledge. Amin.

***Answer*:** Observing *pardah* does not entail severing relations because it is an order of Allah. If it was severing relations, Allah would not have ordered it. You must therefore announce at home: "I am going to observe *pardah* with non-*mahrams*. No non-*mahram* should come in front of me." If anyone dislikes this, let them. Do not bother about people – please Allah. A Hadith states that the person who does not bother about the creation in the face of the pleasure of Allah, then Allah suffices him. When a person breaks the order of Allah out of fear of the creation, then Allah makes him a plaything of the creation. It is most necessary to observe *pardah* with your sister-in-law and is not difficult to do so. She can continue her domestic tasks while having her face and body covered. Do not be in privacy with her. In other words, do not enter the house when there is no one else at home. Obtain a *fatwa* from the Dar al-Ulum with regard to the issue of *pardah* and show it to your house-folk and say to them: "This is the order of Allah and I cannot act against it."

686. *Condition*: At times I have doubts about my spiritual illnesses as to whether I have these illnesses or not. For example, I have a doubt as to whether pride is in me or not. When I look at my own faults, I consider myself to be the most wicked. But when I ponder over the other aspect, some thoughts of merit certainly come to my heart. I thus have a doubt as to whether I have pride or not.

***Answer*:** To look at one's own merits and to consider them to be one's own achievements is known as self-conceit. To consider

one's self to be good and to look down upon others is known as pride. Both self-conceit and pride are *haram* and are major sins. The treatment for this is to take stock of one's self. Even if you have an inkling of this illness, there is benefit in treating it.

687. ***Condition*****: When the *ulama* or masses explain a certain ruling to me in a manner which I think is inappropriate and against the temperament of our elders – even though it may be in accordance with the temperament of their elders – my heart is disturbed by this. I occasionally stop them and inform them that this is not what the ruling is.**

Answer**:** You should not have too much of contact with people who have a temperament that is against the temperament of our elders. If there is no fear of dissension, proclaim the truth clearly. If not, get up and leave that assembly.

688. ***Condition*****: I wait for a better opportunity to tell them, or if I feel that there will be no real benefit in replying to what they said or in stopping them, then I remain silent.**

Answer**:** If it is not wise to proclaim the truth at present, you may do so at some other time.

689. ***Condition*****: I had made mention of one of my illnesses, viz. casting evil glances. When I travel by car, my *nafs* deludes me into thinking thus: there is no harm because it is merely a short journey. Everything will come to an end within 10-15 minutes. You may look, there is no harm.**

Answer**:** A true lover does not displease his beloved for a single moment. What kind of love is this where you are displeasing the true beloved [Allah] for 10-15 minutes?! You should therefore not look at all. If you still commit the error, seek repentance immediately together with expressing remorse. When you return home, offer twenty rakats [optional salah]. If you make a habit of this, there is hope that it will benefit you very quickly.

690. ***Condition*****: Small boys and girls attend the madrasah in which I teach. My *nafs* deludes me into thinking thus: these are small children who have not reached the limit of passion as yet. There is no harm in looking at them. You may continue looking at them and taking enjoyment from looking at them. Although I exercise caution, the *nafs* occasionally succeeds in taking this enjoyment. Kindly show me a way or a deed which would guarantee that I do not fall into sin.**

Answer**:** There is no way of saving one's self from falling into sin except by taking courage. Do not fall into the trap of the *nafs* into thinking that these children have not yet reached the limit of passion. When you are taking enjoyment, you have entered into the limit of passion and are committing a *haram* act. It is *haram* to look at anyone who ignites the passions irrespective of whether the person is a child, a young person or an old person.

691. ***Condition*****: How can I express my internal condition to Hadrat? Nevertheless, I require the treatment for the illness of masturbation. The biggest reason for this is the *nafs* telling me these words: "You may do it today only." I hope that you will not deprive me and – *insha Allah* – I will try to practise whatever guidelines you prescribe.**

Answer**:** If you act on "You may do it today only", the *nafs* will cause you to commit the sin forever. It will tell you: "You may do it today only" for every other desire. When the *nafs* tells you: "You may do it today only", reply by saying: "Not today also, and not forever." In other words, I will not commit the sin today and also forever. Make a firm resolution that you are prepared to lose your life but not this enjoyment. The *nafs* commits a sin solely for enjoyment, whereas it is an enjoyment for a short while and thereafter nothing but torment after torment. Think of the religious and worldly harms of this. The person who commits this sin will have semen dripping from his hand on the day of Resurrection and he will be disgraced before the entire world.

692. *Condition*: I have the illness of casting evil glances. Kindly make *dua* that Allah saves me from this illness. Show me a way whereby I could give up this habit. When I pay attention to this illness, I am able to save myself but I am unable to keep this up for very long.

***Answer*:** Offer at least twelve rakats optional salah for each time you commit this wrong. Cry before Allah and ask Him for forgiveness. If you still commit this wrong, offer twelve rakats optional salah and give ten rupees in charity. Inform me of your condition regularly.

693. *Condition*: I am always inundated with love for wealth

***Answer*:** Think over the fact that Allah bestowed you with the wealth of Islamic knowledge. What reality does the fleeting wealth of the world has in the face of this knowledge? The person who truly becomes the beloved of Allah has the world at his feet. The *Ahlullah* receive this world as well [together with the love of Allah]. As for the people of the world, even if they receive this world, it is only the fleeting world which they receive. You should therefore concern yourself with that world which comes automatically with the *Deen*. You should worry about your *Deen* and think about death which takes away all wealth, property, and puts an end to all plans that were made for the acquisition of wealth.

694. *Condition*: My heart does not feel like making *dua*. In other words, I cannot make *dua* with my heart. I can only do so with my tongue. Other thoughts come to my mind while I am making *dua*.

***Answer*:** It is not necessary for the heart to be attached, it is necessary to attach it. You should therefore be particular in turning your attention to Allah and then make *dua*. Do not be disturbed by your thoughts, continue making *dua*.

695. *Condition*: As-salamu alaykum.

I am writing to you for the purpose of my reformation and the removal of my distress. I am an imam in a *jaami* Masjid and a teacher in a madrasah. However, I am drowning in the ocean of sins and am unable to even talk about them. I have repeatedly read in the *mawaaiz* (Lectures) of our elders that as long as a person does not establish a relationship of reformation with a *muslih* (reformer, spiritual guide), he cannot achieve reformation. The poem of Hadrat Rumi *rahimahullah* is constantly before me:

مولوی ہر گز نہ شُد مولائے روم
تا غلام شمس تبریزی نہ شُد

Molvi could never had been Moulai Rum (the scholar of Rome)
Unless he had become the true slave (mureed) of Shams Tabrezi

I had established a relationship of reformation with Hadrat …. *rahimahullah*. After he passed away, I intended establishing a relationship with some other *buzurg* (pious personality) but was unable to do this because of a small excuse. The excuse is this: I read and heard this on many occasions that affinity (*munasabat*) is necessary with the shaikh. Now wherever I try to establish this relationship, Satan instils this thought about affinity in my heart and has thereby deprived me of my personal reformation for a long time.

***Answer*:** If there is no total affinity, partial affinity can also be beneficial. If one does not have natural affinity, rational affinity is also sufficient. This affinity will increase if you permit it to increase. However, there must be no alienation, retraction, and ill-feeling towards the *muslih* because these feelings are proofs of absence of affinity. Choose a *muslih* in the light of these principles.

696. *Condition*: A patient of false love explained his condition in a poem. Hadrat replied to his poem in a poem as well. It is as follows:

Answer:

مشورہ سُن لے مجھ سے اے میرے ہم نشین
دل حسینوں سے ہرگز لگانا نہیں
ہے فلک نوحہ خواں تنگ ہے یہ زمیں
یوں حسیں کرتے ہیں دِل کو اندوہ گیں
گل رُخوں کو سمجھتا ہے جو گلستاں
یہ خزاں ہے خزاں یہ خزاں ہے خزاں
اس بیاباں کو تُو مت سمجھ گلستاں
ورنہ پچھتائے گا اے مرے مہرباں
خاک پر خاک اپنی جوانی نہ کر
رائیگاں اس طرح زندگانی نہ کر
ان حسینوں سے کس کو ملا چین ہے
جس نے بھی دِل دیا ان کو بے چین ہے

"Listen to my advice, O my companion!
Abstain totally from attaching your heart to beauty.
The heavens are lamenting, this world is constricted.
These beauties cause the heart to become blind.
The one who considers these rosy cheeks to be a garden –

This is destruction, this is destruction.

Do not consider this desert to be a garden,

or else you will regret, O my beloved.

Do not destroy your youth over this soil.

Do not turn your life into futility.

Which person ever experienced peace from these beauties?

Whoever gave them his heart is living a life of stress."

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697. *Condition*: This is my third letter to Hadrat whereas I pledged allegiance to you three years ago. I am lazy in writing letters but when I am distressed, I think of referring to my shaikh. It is since quite some time now that I am suffering from an illness. I made mention of it in my first letter. I am in love with a woman. You instructed me to turn my attention away from her, not to bother about her, and to occupy myself in some other task. All praise is due to Allah, by virtue of this treatment, my love for her decreased and I began experiencing a good life. However, this woman sent a letter via a child to me. She asked for the ruling with regard to certain issues and made statements like this: "You are a practising *alim*, you are like this and like that [enumerating some merits]. I would like to study under you." Consequently, the embers of love became ignited in a sick person like me. I sent a reply to her. Hadrat, I am now experiencing no peace of mind at night nor during the day. I seem to be suffering a serious torment. I cannot seem to do any *Deeni* work nor any worldly tasks. I feel that I am suffering the most punishment in this world. I humbly request Hadrat's *duas* and a treatment for this illness.

***Answer*:** You merely pledged allegiance and did not come to spend time in my company?! It is necessary to spend at least forty days. Why did you send a reply to her? In fact, you ought to have warned her against writing a letter without her

husband's permission, and threatened her that if she does that again, you will inform her husband. In short, reprimand her and speak harshly to her so that she dislikes you. Read the article *The treatment for false love* once daily and practise on these guidelines. Inform me of your condition after fifteen days. Think about the fleeting nature of beauty for two minutes. Think about how all these forms are going to turn to bones, how the belly will protrude, the back will become bent like a bow, and dirt will flow out of the eyes. Think of urine and stool emanating from between the thighs, and flies are buzzing around the person. Thereafter think about the following for three minutes: you are standing before Allah on the field of Resurrection and He is asking you: "O you unworthy person! Did I create you to sacrifice yourself over these corpses which are to decompose and rot? Why did you leave Me and sacrificed yourself over these corpses?" Thereafter think about the following for two minutes: think about the Hell-fire, the people therein are burning from the columns of fire, and there is no one to come to your help and assistance. Thereafter repent by saying: "O Allah! I am still alive. Forgive me and save me from the punishment."

698. *Condition*: At times my heart tells me to leave this village and go somewhere else. The madrasah officials of another madrasah in a city invited me to come and teach there. I said to them at that time that let the foundations of this madrasah become established first. I am awaiting Hadrat's reply.

***Answer*:** If there is a strong possibility of falling into sin, leave your village. Adopting *taqwa* is *fard-e-ayn*, teaching is not *fard-e-ayn*. Obtain my booklet *The destructiveness of evil glances and false love* and study it.

699. *Condition*: I make *dua* to Allah that Hadrat is experiencing well-being. Amin. I sent a letter to Hadrat some months back but it probably did not reach Hadrat. Hadrat, I

am not in the habit of writing to you and therefore do not have any knowledge of the etiquette of correspondence.

Answer**:** Continue writing and do not worry about the etiquette. The necessary etiquette will be taught to you.

700. ***Condition*****: Hadrat, I earnestly desire to reform myself.**

Answer**:** Very good. Continue informing me of your conditions and follow my directives.

701. ***Condition*****: I have no knowledge about the path of Allah but my love for you is increasing even when I am far away from you.**

Answer**:** Congratulations. Love for one's shaikh is a great bounty and the key to all progress.

702. ***Condition*****: Hadrat, my desire is that this pain [of love] should become continuous. At times when I look at my sins, I feel that my death will come in an evil condition.**

Answer**:** *Insha Allah*, you will experience a very good death. If you are not raised among the perfect servants of Allah, if Allah wills, you will most certainly be raised among the repentant ones. This is also a great bounty. It is the blessing of our *silsilah* that no one is deprived. Hakimul Ummah Thanwi *rahimahullah* says: "Those who are connected to the *Ahlullah*, who are engaged in the remembrance of Allah, but slip up sometimes, fall down at times, but get up and repent, then before they pass away, Allah purifies them, makes their loyalty to Allah supersede all other loyalties, and then calls them to Himself. *Insha Allah*, the *Ahlullah* or those who remained in the service of the *Ahlullah* cannot have an evil death.

703. ***Condition*****: Hadrat, I pass two to three weeks without committing any sin. Thereafter, this tyrant *nafs* becomes so**

uncontrollable that I begin having two types of thoughts: (1) commit the sin, look a bit, (2) you can repent thereafter.

***Answer*:** It is not evil for evil thoughts to come to one's mind, it is evil to act on them. When such thoughts come to you, occupy yourself in some other lawful task, start a conversation with someone, and remain far from the causes of sin. If Allah wills, you will be saved. The reason for this is that the mind cannot pay attention to two things at the same time. The inspiration to repent is not within one's control, it is bestowed by Allah. Say to your *nafs*: "If death comes while you are committing the sin or you were not inspired to repent after committing the sin, what will you do?"

704. *Condition*: I think to myself thus: "When you are in the presence of others, you do not raise your gaze towards anyone. But when you are alone you become such a hypocrite that you do not even want to look at your own self."

***Answer*:** If you are overcome by the *nafs* and commit a sin such as spoiling your gaze, repent immediately and impose a fine on yourself. Offer twelve rakats optional salah for each time you commit the wrong. If spending your wealth is more difficult for you, then give such an amount in charity that it causes pain to you.

705. *Condition*: Hadrat, I have many illnesses. I have delayed a lot [in repenting] and fear that if I delay any further, I will be destroyed. Who will I turn to for help at such a time? Hadrat, you gave your love to many people, give me some of that love and teach me.

***Answer*:** The servant's duty is to teach while Allah has taken it upon Himself to bestow. Write one letter every month, inform me of your conditions, and – if Allah wills – everything will be repentd. There is no need to be stressed and despondent. Remain at ease.

706. ***Condition*****: <u>H</u>a<u>d</u>rat, it must not happen that I do not even have the ability to express remorse.**

Answer**:** Remain at ease, there is nothing but success in this path. There is no failure. Remain focused, continue walking even if you have to fall and get up again.

ہم نے طے کی اِس طرح سے منزلیں

گر پڑے گر کر اُٹھے اُٹھ کر چلے

This is how we traversed these distances: we fell, we got up after falling, we continued walking after getting up.

707. ***Condition*****: <u>H</u>a<u>d</u>rat, I am writing after so long that I feel as if I never wrote to you. I am also ashamed that so much time has passed since I came to you.**

Answer**:** Write whatever comes to your mind and do not bother too much about etiquette, etc. because Satan tries to keep one distant in this way.

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708. ***Condition*****: [A woman writes]: I completed *Daurah-e-<u>H</u>adith* (final year of *alim/alimah*) course in Madrasatul Banaat this year. Two years ago, my temperament was such that I used to cry the entire day. The reason for this was (Allah forbid) I had whisperings with regard to Allah and this condition would remain for up to three months. I then consulted some *ulama* and psychologists, read something in this regard in *Mishkat*, and some of my teachers consoled me. Consequently, these whisperings disappeared. These whisperings have now returned since two months. My house-folk used to get distressed by this. I therefore do not cry. However, these thoughts are not leaving me. How can I get rid of these thoughts? Kindly provide me with a treatment. Make special *dua* for me so that these whisperings do not come to me as long as I am alive.**

Answer**:** The reason for your illness is you are considering these whisperings to be against iman and against *Din* whereas such whisperings is a sign of iman. The Sahabah said: "We experience such whisperings that we would prefer getting burnt and turned to ash than to utter these whisperings." Rasulullah said: "That is absolute iman." This certificate of iman is not from an *alim* or sufi, but from Rasulullah. We learn from this that whisperings are experienced by believers alone and not by unbelievers. A thief does not go where there is no wealth. Satan goes to the place where the wealth of iman is present. He goes to distress the believer because he can only distress a believer with these whisperings. But he cannot divest a believer of his iman. You should therefore not bother at all about these whisperings. Rather, you should be happy for Allah has placed iman in your heart. Hadrat Hakimul Ummah Thanwi *rahimahullah* took an oath said: "By Allah! The only treatment for whisperings is not to pay attention to these thoughts." Give no importance whatsoever to these thoughts, do not become engrossed by them, and do not try to chase them away. Occupy yourself in some other lawful task. The similitude of whisperings is like that of an electric wire: if you pull it, the current will strike you; if you push it, it will still strike you. You should therefore give no importance whatsoever to these whisperings. Like a barking dog: if you try to silence it, it will bark even more. You should therefore give no importance to these whisperings. The dog continues barking and you continue walking on your way. This is also the treatment for whisperings.

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709. *Condition*: By the bounty and grace of Allah everything is fine. I am regularly attending the talks but it seems that my *Deeni* progress has stopped. There is no steadfastness on *dhikr* and my heart is not really inclined to recitation of the Quran. I do not perceive any progress in my love for Allah. In fact, my condition is gone worse than before. Previously I

used to make *dua* to Allah for lengthy periods and converse with Allah, but I no longer do this. Previously when I left something out, I would fear Allah becoming displeased by it or my bond with Allah becoming weak. I no longer experience this.

***Answer*:** Are you in the habit of committing any sin? If you are, repent and inquire about its treatment. Commence with your *dhikr* and other *mamulat* (practices) immediately.

710. *Condition*: I also think that you are displeased with me. Even if you are not displeased, you are at least not happy with me. I then think over what good trait I have within me whereby I could please you. My teaching engagements are such that apart from attending your talk, I come very little to the *khanqah*. I have no outward means but I make *dua* to Allah that you become pleased with me and enable me to serve you.

***Answer*:** I am most pleased with you. Do not bother about the whisperings of Satan. Have this good thought that my shaikh loves me.

711. *Condition*: It is by the bounty and grace of Allah I am beginning to be regular in the *dhikr* which you showed me. Although I did miss it out for one or two days. I endeavour to engage in *dhikr* by sitting in one place and having presence of heart. Despite this, I occasionally engage in the *dhikr* of *La ilaha illallah* in the bus. I generally engage in *dhikr* in the Masjid after the *asr s̲alah*. Is this time okay or is it better to take the name of Allah at night before going to sleep?

***Answer*:** The time of *asr* is better. If not, whenever you get the opportunity, engage in *dhikr* at the time which you set aside. If you are forced, you may engage at some other time.

712. *Condition*: There is one ruling which I would like to know: while I am travelling by bus sometimes, music is played in a loud volume. Is it compulsory to try and stop this playing? They [the bus people] do not switch it off when we tell them. Is it necessary to place the fingers in the ears at such times?

Answer: It is better to place the fingers in the ears. If not, engage in *dhikr* or recitation of the Quran.

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713. *Condition*: Hadrat, all praise is due to Allah, when I went home on this occasion, I was successful in implementing the Shari *pardah*. Hadrat, I am making full efforts in abstaining from sins. All praise is due to Allah that I have His fear in my heart. Hadrat, I no longer have the closeness with Allah which I had previously. I seem to be retrogressing. I used to be conscious of Allah all the time. Hadrat, whether I was sitting in class or sitting with some people, I was enjoying the closeness of Allah. It was a different world. But that condition no longer exists. When I used to talk, it used to affect my heart. When I used to offer salah, it was as if I was standing before Allah. Hadrat, I remember this: I was asleep one night when someone embraced me, took out something from my heart and departed. Hadrat, I still abstain from sins. Whether I like it or not, I will not displease Allah. I request your special *duas*. How can I regain my first condition?

Answer: Retrogression comes with sins. If you have been blessed with the ability to abstain from sins, then this is not retrogression. Conditions change constantly. At times a person perceives closeness to Allah and derives much enjoyment from worship. At times he does not experience this. It is not a loss when you do not derive any enjoyment, provided you are abstaining from sin. Deeds are our objective and not conditions. Progress is experienced through deeds even if you do not have any condition and do not experience any enjoyment. However, you should seek forgiveness. In fact, you ought to seek

forgiveness because none can fulfil the right of Allah's greatness. Progress is made through deeds but this is not perceived at times – like a person travelling by aeroplane – he does not perceive at what speed the path is being traversed.

714. *Condition*: H̲ad̲rat, I started observing *pardah* with my maternal aunt [wife of mother's brother]. People are objecting to this and saying there is no *pardah* with the maternal aunt. Should I observe *pardah* with my maternal aunt or not?

***Answer*:** *Pardah* has to be observed with the maternal aunt. Do not bother about what people say.

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715. *Condition*: As-salamu alaykum wa rah̲matullahi wa barakatuhu wa maghfiratuhu

***Answer*:** Wa alaykumus salam wa rah̲matullahi wa barakatuhu. Shami *rah̲imahullah* says that it is *makruh* (reprehensible) to add anything after "wa barakatuhu". **ولايزادعلى وبركاته**.

716. *Condition*: I have strong hopes in Allah that H̲ad̲rat is enjoying good health and well-being. I make *dua* to Allah and beseech Him night and day, morning and evening, for your goodness, well-being, health, blessing, greatness, and loftiness. Had̲rat, countless thanks to Allah that the colour of my life changed through the blessings of your company. However, I am most remorseful that I separated myself from you, remained distant from your company, and was unable to maintain this colour of my life. I am perceiving changes and a decrease day by day. After these shortcomings and the committing of sins, I perceive and witness that something is decreasing from within me and my internal self is getting bad. I intermingle a lot with the students and am unable to abstain from this because of my own weakness. I am experiencing this difficulty because I have to listen to the

Quran recitation, make them to practise their recitation, and teach other lessons to them. This continues from morning till *isha* time. Together with this, I speak about Hadrat a lot to the students. I read some of your books (*mawa'iz*) to them and also some poems. My retrogression is not decreasing by these things.

***Answer*:** I am most pleased by your love. Constancy in *dhikr* is necessary to maintain the light of one's shaikh's company. Abstention from sins is most essential. The *dhikr* of Allah helps in this. Do not seat the students towards whom you have an inclination in front of you. Seat them to the right and left so that your eyes do not fall directly on them. Do not teach them in privacy. Be extremely strict in safeguarding your eyes. Do not read poems to these young boys. If you read my books to them, seat them to the right and left. Be extremely strict in safeguarding your eyes – do not even look from the corner of your eyes.

717. *Condition*: I intend writing a letter to Hadrat but my courage fails me. My shame prevents me from writing everything openly and clearly. This makes it very difficult to write a letter. At times I sit down with pen and paper, and everything disappears from my mind. I do not know what to write and how to write.

***Answer*:** It is easier to pen down one's condition than talking to me about it. However, if your shame prevents you from expressing what you wish, then this shame will prevent you from reformation. Therefore leave your shame aside and inform me of your condition. However, you may explain it in vague terms; you do not have to go into details. This shame which is a barrier to reformation is not liked by Allah. Why should one be ashamed with regard to matters of the *Deen*? The person who is shy to express his condition remains deprived.

718. *Condition*: I am not practising on the Sunnats of Rasulullah (s)which are mentioned in the article *Ma'mulat-e-Khawatin*.

***Answer*:** Instead of writing (s), one ought to write *sallallahu alayhi wa sallam* in full. Practise on one Sunnah at a time from the book of Sunnats. For example, to offer *salam*, to eat on the floor, to eat in accordance with the Sunnah, etc. Start with one Sunnah at a time from the book of Sunnats.

719. *Condition*: I am once again experiencing the illnesses of backbiting, having evil thoughts about others, and jealousy. I am reading the treatment for these illnesses from the book, *Spiritual maladies and their remedies*. I cry a lot after reading this and desire to act on what is written, but do not act on it.

***Answer*:** Actions come with courage. Read the article *The rectification of backbiting* once daily and start acting on the treatment. For example, be the first to greet the person whom you are jealous of. Make *dua* for that person's progress. Give the person a small gift occasionally. You will benefit by practising on this. When an illness attacks a second time, it has to be treated a second time as well.

720. *Condition*: I do not observe the Shari *pardah* but I wear a long sheet at home.

***Answer*:** Your face should not be exposed. Cover your body and face thoroughly, and continue with your domestic tasks. Do not remain in privacy with non-*mahrams* at home. If you have to say anything to them, adopt a gruff voice. This is Shari *pardah*.

721. *Condition*: Respected janab Hadrat wala sahib.

***Answer*:** It is Sunnah to write down the *salam* after commencing the letter with the titles of the person.

722. ***Condition*****: I had written in my previous letters that I am not practising fully on *Ma'mulat-e-Khawatin*. I am leaving out these practices quite a lot. You said: "Continue with them even when you leave them out." However, the situation at present is such that even after leaving them out, I do not fulfil them at all. I am not even reading one *tasbih* of *sub-hanallah*. My heart does not even feel like reading any *Deeni* book. I am also not practising on any Sunnah despite having three or four books on the Sunnats of Rasulullah(salellaho alaihe wa sallam)**

Answer**:** Even if the heart does not feel like it, it has to be imposed upon and the *ma'mulat* should be completed. It is not required for the heart to feel attached, but to attach the heart is required. If you do not take courage, even a morsel of food cannot go into your mouth. Do not have breakfast on the day you leave out your *dhikr*.

723. ***Condition*****: You gave me the article, *The rectification of backbiting*. I only read it once.**

Answer**:** What is so difficult about this? A treatment involves doing something despite the heart not feeling up to it.

724. ***Condition*****: After pledging allegiance to you, I have completely given up watching television and listening to music. I also started observing *pardah*.**

Answer**:** Masha Allah. I am most pleased. O Allah! Increase her (in her deeds).

725. ***Condition*****: Make *dua* that my others responsibilities also become easy for me.**

Answer**:** I make an earnest *dua*.

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726. ***Condition*****: H̲ad̲rat, I am 56 years old. In accordance with the Sunnah of Rasulullah *s̲allallahu alayhi wa sallam*, I have a beard although it is grey. Most of my patients are little children but women also accompany them. How should I safeguard my eyes when a woman relates her child's history to me? I lower my gaze but still look at her in order to concentrate on what she is saying.**

Answer**:** Fix a curtain so that the women may speak to you from behind the curtain.

727. ***Condition*****: When I look at a woman patient, I have to inspect her in order to identify different signs of illnesses. I also have to hear her voice.**

Answer**:** Only look at the part which is essential to look at. Do not look at anything else. Listen to the women's condition from behind a curtain.

728. ***Condition*****: If I were to turn my attention away completely, the patient or her companions feel insulted. If I were to look at them attentively, I will be deprived of the sweetness of iman.**

Answer**:** If there is a curtain in-between, the very act of looking will come to an end.

729. ***Condition*****: If I give up this profession, I have no other means of income. I am a father of seven children. None of them is able to earn and support me. My wife too is a house-wife [and not earning].**

Answer**:** There is no need to give up your profession. All you have to do is be particular about *taqwa*. The method of this is mentioned above.

730. *Condition*: Zakah and hajj are not compulsory on me (because of my financial position). I have a great desire to perform hajj. When my friends and relatives go for hajj, I feel jealous and say to myself: "I am getting old and Allah has not called me to His House as yet."

Answer: There were many senior *auliya* (close friends of Allah) who did not perform the hajj because of their inability to do so. Hajj only becomes compulsory when one has the ability to perform it. When there is no ability, it is not even compulsory. However, *taqwa* is compulsory under every condition. *Taqwa* is the foundation for *wilayat* (close friendship with Allah), hajj is not the foundation for *wilayat*.

731. *Condition*: Will I be committing a sin if I experience such jealousy and remorse? What should I do? Allah alone is the One who provides the means. Should I engage in any *wazifah* to go for hajj? Kindly tell me, it will be appreciated.

Answer: This type of jealousy is not sinful. But make *dua* that Allah blesses you with hajj as well.

732. *Condition*: I saw Rasulullah *sallallahu alayhi wa sallam* on two occasions in my dream.

Answer: Congratulations. This is a great bounty.

733. *Condition*: I also saw Abu Bakr, Umar and Ali in my dream.

Answer: Congratulations. Congratulations.

734. *Condition*: Despite all this, I expressed in a complaining tone by saying: "Allah is calling everyone else to His House but He is not calling me." I then sought forgiveness immediately. Hadrat, did I commit a very serious sin? Would Allah have forgiven me?

Answer: It is the duty of a servant to be pleased with whatever Allah decrees. He should never utter a word of complaint. All sins are pardoned through seeking forgiveness. Repentance wipes out all sins and the person becomes as though he committed no sin at all.

735. *Condition*: Hadrat! Can I quote one of your very own poems solely to please you and to gain your love? I am quoting it with your permission:

خُدا کے دردِ محبت نے عمر بھر کے لیے

کسی سے دِل نہ لگانے دیا گلستاں میں

The love of Allah did not permit me to attach my heart to any garden throughout my life.

What an excellent poem this is! My heart is most pleased by merely imagining you with it. May Allah make us worthy of this.

Answer: If Allah wills, it will most certainly happen. Masha Allah, you remember poetry very well.

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736. *Condition*: [A woman writes]: Hadrat, there is a student in our *Daurah-e-Hadith* class whom Allah blessed with His love. She also pledged allegiance to you. Extraordinary incidents take place with her. In the whole class, I was the only one who was aware of all her conditions. This caused me to also turn to Allah and to become disinterested with the world. All praise is due to Allah, ever since that time, I am living my life in a good way. It is so good that I am most pleased with the fact that Allah blessed me with such a life. As far as possible, every deed of mine is done for the pleasure of Allah. It is as though my life commences in the name of Allah and ends in the name of Allah.

***Answer*:** Masha Allah. Be grateful for this. With this gratitude it is also necessary to have conviction that we are limited while the being of Allah is unlimited. How can the limited fulfil the right of the unlimited? Our acts of obedience are also eligible for being taken to task for. May Allah pardon us and accept our good deeds.

737. *Condition*: However, I am sometimes overtaken by negligence. But all praise is due to Allah that the matter does not reach disobedience. Hadrat, I would like to increase my love for Allah in my heart. Kindly provide me with some guidelines whereby my love for Allah increases in my heart and every act of mine is done solely for the pleasure of Allah.

***Answer*:** [Do the following]: abstain from sins, adhere to the *dhikr* which is shown to you, remain in the company of the *Ahlullah* (a woman should listen to the talks of her shaikh from behind a curtain), and read your shaikh's books.

738. *Condition*: I also desire that love for this world is completely removed from my heart. Hadrat, how can I gauge how much love I have for this world in my heart? What extent of love does a person have for something whereby we can say that it is love for the world? Does love for clothes, nice items, and beautiful things entail love for this world?

***Answer*:** Love for the world which surpasses love for Allah is despised. Mere love is not evil. And the meaning of surpassing is this: it causes one to be negligent of Allah or causes one to become disobedient to Allah. Based on this, a person can be a *wali* of Allah while enjoying affluence and kingship, and he can also be a flagrant sinner and disobedient person while suffering in poverty. Overindulgence in clothing and jewellery is bad. One should suffice with what is essential without having greed for anything. Mere love for the world is not despised. But the love which is more than the love for Allah is despised. For

example, love which causes one to break an order of Allâh, missing a salah because of some worldly task.

739. ***Condition*****: Hadrat, I would like to be free from every futile occupation. I must do only what entails the pleasure of Allah. What should I do for this? Becoming engrossed in anything apart from Allah happens when we have an interest in something or we are pleased by it. But that thing is lawful. Does this cause our heart to become neglectful of Allah or could this eventually become an obstacle?**

Answer**:** *Ghayrullah* (anything apart from Allah) refers to that which is against the pleasure of Allah. Everything is not regarded as *ghayrullah*. In these times, the most important thing is to abstain from sins. You should therefore be more concerned about this. However, more than necessary engrossment in lawful activities is also not good. Lawful interest in something, lawful happiness, lawful laughter, reasonable joking – all this is not *ghayrullah*. Lawful activities are not obstacles to progress.

740. ***Condition*****: Hadrat, I had sat for** ***I'tikaf*** **(seclusion) recently. Since I was disconnected from everything else and engrossed in the worship of Allah alone, I enjoyed such proximity to Allah, such love, and such enjoyment that I cannot even describe this.**

Answer**:** Masha Allah. Congratulations. However, after engaging in this worship, when you fulfil domestic tasks, see to the upbringing of your children, etc. then although you may perceive a decrease in your closeness with Allah and your love for Him, this is not considered to be distance from Allah. Distance from Him only occurs through sins.

741. ***Condition*****: I would like my life to be so tranquil that when I meet Allah, He is most happy and absolutely pleased with me.**

***Answer*: **Abstain from sins, follow the Sunnah and Shariah, and – *insha Allah* – He will be happy and pleased with you.

742. *Condition*: Hadrat, I become very negligent of Allah during specific days of the month [i.e. during the menses]. Kindly show me a deed which would remove the absence of mind that is caused as a result of not offering salah [during these days].

***Answer*:** It is incorrect to think that you experience absence of mind [before Allah]. How can it be absence of mind when it is in fulfilment of His order? Continue with the *dhikr* which I taught you.

743. *Condition*: I engage in many futile conversations during these days. My laughing, talking, eating and drinking also increases.

***Answer*:** Laughing, speaking, eating and drinking are not sins provided they are within limits and compliance with the Shariah.

744. *Condition*: These are my worst days of the entire month. Consequently, when I start offering salah again, the salah of the first few days is also bad. Kindly provide me with a treatment.

***Answer*:** There is nothing bad. Pay particular attention to offering the salah in accordance with the Sunnah even if your heart does not feel like it. If Allah wills, you shall receive a double reward.

745. *Condition*: Hadrat, I would like to pledge allegiance (*bayah*) to you. Kindly accept it from me.

***Answer*:** I have accepted your pledge through this letter.

746. *Condition*: Hadrat, can I increase my Quran recitation by one *para* if I wish to do so? Apart from this, you asked me to read 100 times *sub-hanallah*, 100 times *kalimah tayyibah*, and 100 times *istighfar*. Am I permitted to engage in any other *dhikr* on any day?

***Answer*:** The amount which the shaikh lays down is sufficient. Because of weakness of the mind and heart, excessive *dhikr* is not taught in these times. *Wilayat* (close friendship with Allah) is dependent of abstention from sins.

747. *Condition*: Hadrat, what *dhikr* should I make in abundance while I am walking about?

***Answer*:** Do not engage in *dhikr* all the time. Mention the name of Allah for 4-5 minutes, then do so again after an hour or two. The intellects are weak in these times. Excessive *dhikr* is causing "dryness" (*khushki*) of the temperament. *Wilayat* is not dependent on abundance of *dhikr*, it is dependent on *taqwa*, i.e. abstention from sins.

748. *Condition*: Hadrat, I am missing out most of my *dhikr*. After the *fajr salah* I say to myself I will make it at *asr* time. I then say to myself that I will do it at night. I then make *dhikr* at night but fall asleep before completing it. This happens to me most of the time. However, it never happened that I missed it out completely – I did not read it in full.

***Answer*:** Whatever little *dhikr* is done is a bounty. However, it is good to set aside a time for this.

749. *Condition*: [A woman writes]: Hadrat, it is about three years since I directed my attention towards my reformation. All praise is due to Allah for many changes came into my life. Hadrat, it is my habit to give up all those things which cause doubts in my heart. Consequently, my bond with Allah became stronger. However, it is the first time in three years

that my condition is changing and my practical condition is getting bad.

Answer**:** It appears that you are displaying shortcomings in your *ma'mulat*.

750. *Condition*: Now I have also started going to the bazaar.

Answer**:** Do not go unless there is an essential need. This is on condition you have a *mahram* to accompany you and you safeguard your eyes.

751. *Condition*: On the occasion of Eid I accompanied my family for an outing.

Answer**:** There is no harm in doing this occasionally provided there is *pardah*, you do not go to places where there are crowds of non-*mahrams*, and no non-*mahram* family members are with you.

752. Condition: Apart from this, I have started reading magazines a lot.

Answer**:** This is the actual reason for your deteriorating condition. If you desire peace in your *Deen*, give this up completely. Books take the place of companions. Good books have the effect of good companions while evil books have evil effects. The words of an author are influenced by the condition of his heart.

753. *Condition*: My desire to offer optional salahs, missed salahs, etc. has become extremely low. In fact, this desire no longer exists. Previously I used to spend my free time in offering my missed salahs.

Answer**:** It is not necessary to have this desire. Offer these salahs even if you have no desire to offer them. You should at least offer one missed salah with each compulsory salah. This is

essential. Take courage because courage is necessary for the fulfilment of *Deeni* activities.

754. ***Condition*****: The result of this change has caused this harm: I no longer have the attentiveness, concentration and fulfilling of the different postures in a proper manner in salah as I had previously.**

Answer**:** It is not essential to have attentiveness, concentration and presence of heart. It is essential to apply yourself to attentiveness, concentration and presence of heart. You should also go to pains in fulfilling the different postures properly in salah. In short, apply yourself to offering the salah irrespective of whether your heart feels like it or not.

755. ***Condition*****: Apart from this, I have also started to become engrossed in futile conversations and activities.**

Answer**:** A Hadith states: "The beauty of a person's Islam is his abstaining from things that do not concern him." You should therefore think over this: "Why should I make my servitude [to Allah] ugly by involving myself in futile activities?"

756. ***Condition*****: I am now paying a lot of attention to my clothes, shoes, jewellery, etc. Is this because of love for name and fame?**

Answer**:** It is evil to become totally engrossed in this. In women, the major reason for this is love for name and fame. Think to yourself: "Why should I attach my heart to fleeting things?" One should therefore adopt simplicity.

757. ***Condition*****: Although I am trying to rectify my salah and abstain from other futile activities, I am not succeeding at all in this regard.**

Answer**:** You are not trying, it is merely an urge. When a person tries, it results in action. You should therefore apply yourself to

offering salah in the Sunnah way, and apply yourself to abstaining from futile activities even if your heart does not desire this.

758. ***Condition*****: Instead of my condition improving, it is deteriorating. Now my character and mannerisms too are not like before. I used to get angry at people but was able to control myself. Now the situation is such that no matter who is in front of me, I vent my anger on that person or speak in harsh tones.**

Answer**:** When you vent unwarranted anger on someone, seek his/her pardon later on. If you commit this error again, embrace the person and beseech his/her forgiveness.

759. ***Condition*****: What should I do? I most certainly do not want to live a life like this. I would like a life of *taqwa*, where I remember Allah all the time and am concerned about His pleasure in every deed. My previous life was very good. I make a lot of effort and then give free reign to my *nafs*. I feel remorse all the time. Consequently, I do not even make *dua* in the proper manner. This also affects my salah. I imagine myself to be a criminal all the time. Now I am totally stressed and do not know what to do.**

Answer**:** This is not something to be stressed over. This happens in this path [of *suluk*]. The *salik* [the one treading this path] falls sometimes. But do not remain fallen down. Get up and continue walking. Continue good deeds with courage irrespective of whether the heart feels like it or not. Apply yourself to doing good. This is the way to progress.

760. ***Condition*****: Hadrat, I am now confronted with a new problem. I have developed an extreme inclination towards a girl. I would like to establish a relationship with her solely because I like her a lot. She is a good girl. I have a lot of love for her in my heart. Is there any wrong in having a**

relationship with her? I would like her to love me just as I love her and that we have a relationship like friends. This friendship is not for the sake of Allah, it is solely a desire. Kindly advise me in this regard, it will be highly appreciated.

***Answer*:** The sufis prohibit excessive intermingling with people and establishing new relationships. You should abstain from unnecessary relationships especially when there is the danger of the *nafs* being involved in this as well. A *muttaqi* (pious person) is he who abstains from doubtful things.

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761. *Condition*: [A woman writes]: Hadrat, I have a lot of love for this world. Kindly rectify me. I do not have the conviction that I will only get what is decreed for me. When it is the time to have this conviction, I do not have it and start saying certain things.

***Answer*:** Do not be ungrateful. Whatever happens, think to yourself: "There is good for me in this."

762. *Condition*: Hadrat, I try to remain silent but end up saying something or the other. Hadrat, when a person is studying *Deen*, should he become blind to everything which he sees, deaf to everything he hears, and say nothing?

***Answer*:** Where you are inclined to think that people will accept what you have to say, you may address them. But it is not necessary to do this where you are inclined to think that they will not pay heed to you.

763. *Condition*: My house-folk consider me very evil, and I am very evil. Hadrat, when anyone says anything bad to me, I cannot remain silent. Even when someone tries to silence me, I do not remain silent. Hadrat, this habit of mine is firmly entrenched in me. Kindly make *dua* for me and rectify me.

***Answer*:** Remain silent and think to yourself thus: "No matter how evil these people think me to be, I am far more evil than that. All thanks to Allah for having concealed my faults. By feeling hurt by people telling me that I am evil is proof that I consider myself not to be evil. Had I considered myself to be evil I would have remained silent." Think this over and remain silent so that it is established that you are evil in your own eyes.

764. *Condition*: For the last few days I am experiencing complete presence of Allah. I think to myself for several hours of the day that my heart is making the *dhikr* of Allah, the shade of the Throne is present, and continuous rains of illumination and light are raining upon my heart and body. I continue with my worldly tasks but I perceive an intense need for solitude.

***Answer*:** Engaging in *dhikr* with the heart, and that too for hours at a time?! This will result in "dryness" (*khushki*) in your mind. The elders prohibit *dhikr* with the heart in these times because of the weakness of people. Do not engage in more than three *tasbihs* (300 times) of the name of Allah. While you are engaged in *dhikr*, have a slight thought that Allah is emanating from my tongue, from my heart, and from every strand of my hair. When fulfilling worldly tasks, your hands should be occupied in the task while your heart should be attached to Allah. "The hand is attached to the task while the heart is attached to Allah." A slight attention to this is sufficient, taking too much pains in this regard is not necessary.

765. *Condition*: Kindly show me a deed which will convey me to the peak of progress.

***Answer*:** Do not displease Allah for a single moment. In other words, abstain from every sin. Be especially cautious of safeguarding the eyes and heart. Please Allah in every moment. In other words, maintain your external and internal self in accordance with the Sunnah.

766. *Condition*: I pledged allegiance to Hadrat 4-5 months ago. By the mercy and grace of Allah, my eyes and my mind are safeguarded. Apart from this, I had many illnesses which I did not consider to be sins but were sins in reality. By attending the assembly of Hadrat every Thursday, I have stopped committing those sins as well.

***Answer*:** All praise is due to Allah.

767. *Condition*: For the past 2-3 weeks when I offer salah with concentration or engage in *dhikr*, I feel a heavy weight in my mind and experience a sort of headache. Previously I experienced no pain at reciting one *para* of the Quran. But now when I recite it, I get a headache. Kindly provide me with some beneficial advice.

***Answer*:** Do not concentrate too much. A slight attention is sufficient. You are experiencing this condition because you are placing too much weight on your mind. At present, reduce your Quran recitation from one *para* to one quarter *para*. Reduce *dhikr* to one *tasbih*. If you still feel a weight on your head with this quota of recitation and *dhikr*, reduce it further. Confine yourself to an amount of *dhikr* which does not place any burden on your mind.

768. *Condition*: Hadrat, it has been since some time now that when I offer salah or learn the Quran, I experience various thoughts. I try to redirect my thoughts [to Allah] but the stray thoughts return to me.

***Answer*:** Do not try to redirect your thoughts, do not become engrossed in these thoughts, and do not try to chase them away. The treatment for this is to pay no attention to these stray thoughts and accord no importance to them. Continue with your task at hand. For example when you are walking on the road and a dog barks at you, you continue walking and do not become engrossed with the dog.

769. *Condition*: Different issues crop up at madrasah. Two class mates made an accusation that they saw a camera in my bag with their own eyes. They then spread this rumour. Incidents of this nature are making it difficult for me to study.

***Answer*:** Do not bother about the stories of people. Restrict yourself to setting right your relationship with Allah. So many accusations were made against the Prophets and *auliya* (close friends of Allah). What are we? [We are nothing compared to these personalities].

770. *Condition*: Everyone else is taking double lessons for the last few *paras* while it was difficult for me to learn quarter *para* in ten days.

***Answer*:** The reason for this is you are paying too much attention to the stories and rumours which are spread by others. Consider the praises and criticism of people in an equal way. There is no benefit to us by their praises, nor is there any harm to us by their criticisms – provided Allah is pleased with us.

771. *Condition*: In short, all these thoughts are becoming obstacles. At times I think that I will not be able to complete memorizing the Quran.

***Answer*:** An effort is required from you – memorizing or not memorizing is not your responsibility. It is for this reason that a person continues his efforts in memorizing the Quran and passes away [without having completed memorizing it]. He will be raised as a *hafiz* of the Quran on the day of Resurrection.

772. *Condition*: These thoughts impose themselves on me when I am in salah and I feel that I am surrounded from all sides.

Answer: I showed you the treatment for this, viz. give no importance to the praise and criticism of the people. Just worry about setting right your relationship with Allah. When these thoughts come to you, do not occupy yourself in them nor chase them away.

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773. *Condition*: [A woman writes]: Hadrat, I read your article in *al-Abrar* (dated Dhul Hijjah 1423 A.H.). When I read this ruling whose photocopy is attached, I was left astonished because my *ustani* (female teacher) also gives me gifts and also seats me near her. She makes me drink her remaining water, food which she ate, and gives me tea to drink with her own hands. She also forces me to feed her and give her to drink despite my not liking to do this. She asks me to embrace her and kisses me on my mouth and hands with her mouth. She forces me to do this as well. If I refuse, she becomes displeased. I do not try to make up with her but she herself starts talking to me again. When I read the lessons to her, she asks me to look at her and read. When we go to madrasah in the morning by Suzuki [a mini-bus taxi], she sits right next to me. I try to shift away to the edge and fear falling off. I do not like all these actions of hers but she says that she loves me for the sake of Allah and desires my reformation. She says that she pledged allegiance to you for my sake but she has not started writing to you as yet.

Answer: This is not permissible at all. There is absolute *nafsaniyyat* (an act done for the satisfaction of the *nafs*) in all this. Do not accept any of the things which you wrote above and remain distant from her. Tell her that love for Allah does not entail sitting together, kissing, eating the remaining food and drink. In fact, our elders prohibit all this. Love for Allah is with the heart and not the external self. Show the photocopy from *al-Abrar* to her and tell her that the shaikh prohibited all these actions.

774. ***Condition*****: Now kindly tell me what course I should follow whereby I could save myself from sin while at the same time do not hurt my teacher's feelings. If I were to go to another madrasah or go to another class of the same madrasah, she will be greatly hurt.**

Answer**:** If the teacher's heart is hurt for the sake of abstaining from sin, do not bother about its hurt. In fact, you will be rewarded for this pain because the right of Allah supersedes all other rights.

775. ***Condition*****: It is her intense desire for me to complete *hifz* (memorization of the Quran) with her. I have six *paras* remaining. My intelligence is defective and need your advice. I request you to solve my problem. What should I do now?**

Answer**:** If she abstains from the above-mentioned actions, well and good. If not, do not study under her.

776. ***Condition*****: I request rectification of my conditions and your *duas* as well.**

Answer**:** I make *dua* with all my heart.

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777. ***Condition*****: All praise is due to Allah through the blessings of the *duas* of my *murshid* (spiritual guide) and master, I repented from all sins. However, there are certain sins which I do not know how to give up and how to treat. I am therefore very stressed. I intended on several occasions to inform Hadrat of my illness but I feel shy and am also scared. But when the conditions became worse, the illness increased, and my stress also increased, I felt the need to inform my *murshid* and master of my illness.**

Answer**:** You committed a major mistake by not informing me of your conditions. Is it good to delay in seeking a treatment?

778. ***Condition*****: My illness is this: filthy thoughts come to my heart most of the time. I think of my past sins and mischief which I committed at school. Consequently, my heart remains disturbed.**

Answer**:** Do not remain in solitude. You will not be taken to task for thinking of your sins. However, it is a sin to knowingly think of those sins and take pleasure from them, or to bring those thoughts to your mind and occupy yourself in them. Occupy yourself in some lawful activity, engage in a lawful conversation, or think of the terrifying scene of the Hereafter, the day of Resurrection, and the punishment for sins.

779. ***Condition*****: The second reason is this: there are a few beardless boys in my class. My eyes suddenly fall on them while we are in class. Filthy thoughts then come to my heart and I am therefore disturbed.**

Answer**:** This looking is not a "sudden" look because you know that beardless boys are present there. Your eyes are therefore not falling on them but you are looking at them. In other words, you are casting your eyes on them by your choice. But the *nafs* is deceiving you into thinking that this was a "sudden" look. This does not fall under the ruling of the "first look" [which is excused in the Shariah]. Offer eight rakats of optional salah when you commit such an error. Do not seat beardless boys in front of you; seat them to the right and left. Seat those who are not handsome in front of you. Those who are not handsome will be the *matn* (the actual text of a page) while the handsome boys will be the *hashiyah* (the marginal notes of a page). The *matn* is normally in bold while the *hashiyah* is light. Your eyes will thus fall less on the *hashiyah.*

780. ***Condition*****: I request Hadrat's treatment and guidance in order to save myself from them.**

Answer: The treatment is provided above. Be extremely vigilant in raising your eyes. Inform me of your condition after fifteen days.

781. *Condition*: *Insha Allah* I will gladly accept whatever instruction Hadrat gives.

Answer: Masha Allah. I am most pleased with your desire to obey orders. O Allah! Increase him (in his deeds). Following the directives of one's shaikh is the key to success in this path.

782. *Condition*: At the same time, I also request my beloved, my *murshid* and my master to make *dua* for me that I am inspired to reform myself, give up every act of disobedience to Allah, and live my life in accordance with the Sunnah.

Answer: I make *dua* with my heart and soul.

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783. *Condition*: I have this illness: when Thursdays and Fridays come, I commit this sin on Friday. The sin is this: I watch a film and commit an evil act with my hand [i.e. masturbation]. I try to abstain but this is committed by me every Friday. My heart does not desire to say this, but what can I do, I cannot find peace. Kindly provide an answer to this illness. Whenever I think of committing this sin, the fear of Allah does not overpower me.

Answer: There is nothing but courage for the treatment of every illness. When there is the demand to commit the sin, take courage and combat it. Bear the pain which you experience at having to give up the pleasure of the sin. This is the actual treatment for this. If a person makes a firm resolution that he will not commit the sin even if he has to lose his life in the process, there is no way that he will commit the sin. The essential problem is that you are not making a firm resolution in your heart and you do not have the genuine intention of

giving up the pleasure of this sin. When you commit this sin, offer twenty rakats of optional salah.

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784. ***Condition*: I am 18 years old and I am a student in a madrasah. The first illness which I have is this: whenever I do any deed, I experience pride in my heart.**

***Answer*:** Say the following every morning and evening three times: "I am more despicable and insignificant than all the Muslims at present, and more insignificant than the unbelievers and animals as regards the final destiny because I do not know in what condition I am going to leave this world."

785. ***Condition*: The second illness is this: there are many food outlets around our madrasah which have videos playing. Up until last year, I used to go and watch these videos. I have now repented but am experiencing many whisperings to go and watch again.**

***Answer*:** There is no harm in whisperings coming to you, but do not act on them.

786. ***Condition*: My most serious illness is this: there is a beardless boy in our madrasah and my heart is greatly inclined towards him.**

***Answer*:** It is *haram* to look at beardless boys, intermingle with them, converse with them, etc. Remain totally aloof from them.

787. ***Condition*: If I were to stop talking to him, he presents this proof: the person who stops talking to a fellow Muslim for three days, his *duas* are not accepted.**

***Answer*:** This proof is absolutely wrong; it is prompted by Satan, and a plot to involve a person in sin. When it is absolutely forbidden to intermingle with a particular person, how can this proof apply in such a situation? Looking at him

and talking to him entails flouting the laws of the Shariah and disobedience to Allah. You should therefore not talk to such boys. Remaining aloof from them earns the pleasure of Allah while acting against this earns the wrath of Allah. Engage in an argument and fight with him so that he develops dislike for you.

788. ***Condition*****: I also have the illness of casting evil glances. When I repent, evil thoughts of the past come into my heart. Kindly provide a treatment for these internal illnesses.**

Answer**:** This [casting evil glances] is the root of all illnesses. Obtain the article, *Safeguarding the eyes*, from the *khanqah* and read it once daily. When whisperings come to you, do not occupy yourself in them. Be regular in attending the Friday assembly, the daily 11 a.m. assembly, or the after *isha* assembly.

789. ***Condition*****: I had been attending your assemblies until the mid-year exams but I did not establish a relationship with you nor pledged allegiance to you. The reason was that Satan was constantly putting doubts in my heart. All praise is due to Allah that the doubts were gradually removed. I started attending your assemblies after the mid-year exams and also pledged allegiance to you. I was not inspired to correspond with you after pledging allegiance to you. This is my first letter. Prior to this, I used to cast my gaze everywhere and my heart used to remain unsettled. Through the blessings of Hadrat, I abhor casting evil glances to such an extent that I cannot even describe it. All praise is due to Allah through whose bounty good deeds are accomplished.**

Answer**:** Attach your heart to the love of Allah and the love of the *Ahlullah*. Satan cannot cause doubts to such lovers. Hakimul Ummah *rahimahullah* said: "I can accommodate two types of people: one who is an *ashiq-e-kamil* (an absolute and perfect lover) who is attracted to every aspect of his shaikh. The other

is an *aqil-e-kamil*. In other words, he can apply every act of the shaikh to the principles of Hadith and fiqh (jurisprudence). As for the person who is neither an *ashiq* nor an *aqil*, I cannot accommodate him here." The path of love is very easy and most enjoyable. It is the lovers alone who are the manifestations of the verse: "Allah loves them and they love Him." Allah used these words in comparison to the apostates. The lovers [of Allah] can therefore never be apostates. One should therefore ask for Allah's love.

790. *Condition*: I become angry over trivial matters. What course of action should I follow in order to free myself from this illness?

***Answer*:** Read the article, *The cure for anger*, once daily, act on my guidelines and inform me of your condition after fifteen days. Also read my book, *The treatment for anger*. You may obtain both of these from the *khanqah*.

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791. *Condition*: I got married recently and all praise is due to Allah that I got a good partner. After getting married, Allah inspired me to safeguard my eyes to a great extent.

***Answer*:** Total safeguarding of the eyes is required. Do not be satisfied until you achieve total safeguarding. Treat yourself. It is very easy to be totally safeguarded from casting evil glances after one gets married.

792. *Condition*: Hadrat, my wife is of good and pious character. Her life is very pleasing for me. However, she has been experiencing mental disquietude recently. Her mental and internal tranquillity has been disrupted. She says: "Anyone can take whatever they want, but they must give me mental tranquillity and peace."

Answer: There must be some reason for this. She must choose a spiritual guide (*muslih*) for herself, inform him of her condition, and ask him for a treatment.

793. *Condition*: I drew her attention to *dhikr* and recitation of the Quran. All praise is due to Allah that she experienced some improvement, but *tariqah* and *suluk* are necessary for complete mental and internal tranquillity. It is therefore my desire that my wife should pledge allegiance at your hands. Kindly bestow my wife with the honour of *bayah* to you on this letter.

Answer: A pledge of allegiance (*bayah*) is not the treatment for physical illnesses. Take her to a doctor as well. At present she may correspond with me for the purpose of reformation. You must sign each letter which she writes. She must inform me of her conditions and follow my directives.

Letters from a person seeking reformation from the Philippines and the replies to his letters.

794. *Condition:* I am fulfilling my *ma'mulat* etc. regularly but missing my *fajr salah* most of the time because I am not falling asleep quickly at night. May Allah enable me to offer it regularly.

Answer: Set an alarm or ask a friend to wake you up. Make the following *dua* before sleeping: "O Allah! Enable me to wake up for *fajr*."

795. *Condition*: It is a special bounty of Allah that after coming here, the truthfulness of Islam has become so clear that I cannot even explain it.

Answer: Masha Allah. This is a special bounty of Allah on you.

796. ***Condition*: The second thing is this: I have developed such a feeling in my heart whereby my inclination towards sin is not as intense as previously.**

***Answer*:** This is also the bounty of Allah and the blessing of our elders. Be grateful but do not become heedless of the *nafs*:

نفس کا آژدھا دِلا دیکھ ابھی مرا نہیں

غافل ادھر ہوا نہیں اس نے ادھر ڈسا نہیں

Continue watching the snake of the nafs; it has not died as yet. As soon as a person becomes heedless of it, it will bite him.

Remain on your guard all the time and remain distant from the causes of sin. May Allah protect you and me.

797. ***Condition*: I fear ostentation in writing all this, but as per your instruction, it is also necessary for one to inform one's shaikh of one's conditions.**

***Answer*:** Informing one's shaikh does not entail ostentation. Remain at ease.

798. ***Condition*: I experience such pleasure in reciting the Quran that I feel I am reciting before Allah. May Allah accept this and save me from pride and ostentation. I am fully aware of my own condition.**

***Answer*:** This is a very blessed condition. O Allah! Increase him (in his deeds).

799. ***Condition*: I was speaking to an Arab with regard to an animal slaughtered by a Jew or Christian. I said to him that in today's times we cannot rely on their slaughtered animals. He replied: "The Quran permits this and the Quran is till the day of Resurrection. Allah had knowledge of this, why should it not be permissible?" Kindly provide an answer.**

Answer**:** The Jews and Christians of today are not really Jews and Christians. They have no religion. They do not even believe in their religion and book. Hence, their slaughtered animal is not an animal slaughtered by a Jew or Christian. It is therefore not lawful.

A second letter from the same person.

800. *Condition*: All praise is due to Allah I am completing my *ma'mulat* but I am missing the *fajr salah* most of the time because of my eyes not opening at that time. I am now having misgivings of hypocrisybecause the Hadith states that the *fajr* and *isha salahs* are difficult on the hypocrites. Despite efforts in this regard, I am not reading it and feel grieved by this.

Answer**:** There is certainly no hypocrisy in you because the hypocrites were not grieved and concerned over their not offering the *fajr* and *isha salahs*. You are grieved and saddened by not offering the *fajr salah*. This grief is proof of iman in you.

801. *Condition*: My condition is such that my heart is never heedless of the remembrance of Allah. If fact, even if I were to desire this, it does not become heedless. I cannot explain the strange pleasure or tranquillity which remains in my heart all the time.

Answer**:** This is a blessed condition.

802. *Condition*: Hadrat, there is so much of darkness in sins that it cannot be described.

Answer**:** I am most pleased. To be terrified by sins is proof of Allah's love.

803. *Condition*: I fear whether this inspiration to abstain from sins is for the sake of Allah or for show and ostentation.

Answer: It is not ostentation because you have fear for ostentation. Ostentation is when one does something for show. You are merely experiencing whisperings of ostentation.

804. *Condition*: The reason for my fear is this: Allah placed such respect for me in the hearts of my associates over here that I myself am astonished because I am not worthy of this.

Answer: It is such thoughts that are experienced by the *Ahlullah*. Congratulations.

805. *Condition*: There is something which I talk about a lot with my friends and find it very beneficial to myself. It is this: an act or deed which we dislike to do with our mother, daughter, etc. we should not commit that act with someone else's mother, daughter, etc. Because they are also someone's mother, daughter, etc. And the greatest thing is they are all the family of Allah.

Answer: Congratulations, this is a very important point and it entails practising on the Hadith which makes mention of the family: the creation of Allah is the family of Allah. Whether it is a man or woman, a young boy or young girl, an animal or an ant – dealing with all the creation with good character entails the pleasure of Allah.

806. *Condition*: There is something which I noticed: the people in general, in fact the majority of people, do not consider evil to be evil. For example here [in the Philippines], adultery is not considered to be an evil. When adultery is not considered to be an evil, one can gauge what the condition of the people must be. Now, even some fellow Muslims do not consider it an evil. When Allah does not give a person a sound intellect, what depths he falls into!

Answer: We have to be grateful that not only we have no affinity with the poison of disobedience, we are terrified by it.

A third letter.

807. *Condition*: I have been reading *Fada'il-e-Sadaqat* (*Virtues of Charity*) recently. After reading about the conditions of our elders, it seems to me that we have no concern whatsoever about the Hereafter. Nor do I feel that I have the strength to do deeds like theirs. If Allah eases the way through His kindness and grace, well and good. If not, my deeds are not worthy of acceptance.

***Answer*:** It is not permissible to emulate the conditions, *ma'mulat*, *waza'if, dhikr*, etc. of the past elders in today's times. The reason for this is that the elders of the past had to remove blood from their body annually while we have to add blood to our bodies. This is now the time of weakness and feebleness. There is the danger of becoming mad if a person were to emulate the practices of the elders. This [madness] normally occurs when a person does something beyond his capacity. Let the *ma'mulat* and advice of the *masha'ikh* of present times be your guide.

808. *Condition*: There is something which is troubling me: there are many incidents related to the elders speaking to women while on hajj. I do not understand this. There are other incidents of an elder speaking to a woman during normal times [not while on hajj]. The rule of observing *pardah* still applies. Kindly explain this to me.

***Answer*:** All you have to conclude is they must have spoken to them while observing the rules of *pardah*.

809. *Condition*: How is it to make *dua* by making Rasulullah a *wasilah* (intermediary and means as a way of gaining his blessings)? I used to do this most of the time but a person said to me: "Allah can hear personally and likes to be asked without mentioning anyone in-between. This *wasilah* is similar to *shirk* (ascribing partners with Allah)." I do not understand this because we are making the deeds of

Rasulullah a *wasilah* and we are asking Allah. How, then, can this be *shirk*? Kindly explain this to me.

***Answer*:** The person is absolutely ignorant of the *Deen*. It is established that the Sahabah used to resort to the *wasilah* of Rasulullah. The uncle of Rasulullah, Hadrat Abbas, was also used as a *wasilah*.

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810. *Condition*: [A woman writes]: Hadrat, I started practising on the guidelines outlined in *Practices for Women* and gave up all other practices.

***Answer*:** You did the correct thing.

811. *Condition*: In the last month, I missed out the practices four times because of a severe illness.

***Answer*:** There is no harm.

812. *Condition*: As per your instruction, instead of missing these out completely, I read the *tasbihs* ten times, one *ruku* of the Quran, and a few *duas* from *Munajat-e-Maqbul*.

Answer: Masha Allah.

813. *Condition*: I feel my heart experiencing more tranquillity. Especially my love for the Quran is increasing. I am occasionally inspired to cry in the presence of Allah while reciting the Quran, offering salah, or reading the *Munajat*. I am also inspired to repent for my sins. I am beginning to value my husband and children more, and am starting to consider it an act of worship to serve them. All praise is due to Allah that I also started listening to the CDs containing your talks and I am trying to practise on them. I request your *duas* for steadfastness.

***Answer*:** Masha Allah. I am most pleased with your conditions.

814. ***Condition*****: Hadrat, I have numerous internal illnesses but as per your instruction, I will try to explain each one. Hadrat, make *dua* for Allah to show me all my faults, and for me to relate them to you so that you may provide me with a treatment for them. Hadrat, I have a lot of love for this world. I do not know how many incorrect thoughts I have, but I am relating the things which are causing me extra distress.**

(1) Hadrat, all thanks are due to Allah that I do not have too much of interest in clothing and jewellery.

Answer**:** Be grateful. When applied to women, this is a sign of not having love for this world. O Allah! Increase her (in her deeds).

(2) However, the house in which we are living at present (although we are living in it temporarily), it is different from my previous houses in the sense that it is small and uncomfortable. My heart therefore desires to acquire the previous large houses.

Answer**:** There is nothing wrong in this but you must remain content with the house in which you are at present. Consider it beneficial for you. But there is no harm in making *dua* for comfort and well-being.

815. ***Condition*****: Hadrat, Allah occasionally inspires me to spend some of my wealth in the cause of Allah and I am also inspired to give some of my belongings in the cause of Allah. However, there are a few items which my husband gave me as gifts. I feel it very difficult to give these items in the cause of Allah. Hadrat, till now I have been able to give just two items from what my husband gave me as gifts (I obtained my husband's permission and consent first). But I am very attached to these items and it pains me to give them away.**

Answer**:** The reason for this is love for your husband and not love for the world. Love for one's husband is an act of worship. This does not entail love for the world. The proof for this is had it not been given to you by your husband, would you have

given it in the cause of Allah or not? Feeling pain at the time of spending in the cause of Allah does not negate sincerity. Sincerity is present but happiness is absent. There is no harm in this. Spending despite unhappiness is proof of sincerity.

A few more letters from a person seeking reformation from the Philippines.

816. *Condition*: I hope you are well and I am also well. After coming here, I think of you a lot. May Allah enable me to meet you again. I am longing to hear the sound of the *adhan*. I offer salah with congregation with a friend of mine and call out the *adhan*. Make *dua* Allah keeps me steadfast and protects me from every sin. In fact, He must protect me as a mother protects her little child.

***Answer*:** I am experiencing a strange happiness by your thinking of me. I read your letter to my friends. My heart is most pleased by your *Deeni* condition, progress and steadfastness. I make *dua* with my heart that – through His mercy - Allah blesses me and you with steadfastness on *Deen*. Amin. May He bestow us with the sweetness of His name.

817. *Condition*: Hadrat, there is shamelessness all around here. But I notice that despite seeing all this, there is no feeling of lust. In fact, I abhor all this. The women do not even have any feminine attraction.

***Answer*:** Congratulations. I am most pleased because I feared the women capturing my student. But I am most pleased by this letter. Thousands of thanks are due to Allah for having saved your youth from being wasted and destroyed by this dying and rotting corpses.

818. *Condition*: Make *dua* that Allah makes these women more unattractive in my eyes.

***Answer*:** Amin. Amin.

819. *Condition*: I am not attached to this place at all, but what can I do, I have no alternative.

***Answer*:** Exercise patience. Give tranquillity to your heart by engaging in the remembrance of Allah. It is a very blessed condition for your heart not to feel attached to your environment.

820. *Condition*: All praise is due to Allah, I am regular with my recitation of the Quran. By the inspiration of Allah, I offered salah in the aeroplane and recited the Quran as well.

***Answer*:** Masha Allah. Congratulations.

821. *Condition*: I request your *duas*.

***Answer*:** I am making a lot of *duas* for you. May Allah make you beloved to Him and bestow you with the great wealth of *nisbat ma'a Allah* (affinity with Allah). When your heart panics, say *Allah, Allah* 1000 times in such a way that the sound "aah" also emanates. You may occasionally add *"jalla jalalahu"* and recite the Quran as well. Read *"Ya Hayyu, Ya Qayyum"* seven times and blow on your heart. Your panic will end.

A second letter from the same person.

822. *Condition*: I safeguard my eyes as far as possible. There are certain faces against which I cannot make *mujahadah* (striving).

***Answer*:** Those against whom you cannot make *mujahadah* are more dangerous. Safeguard yourself from all. Proximity to anyone is always harmful.

823. ***Condition*****: All praise is due to Allah, wherever I go in the Philippines, I call out the *adhan* and offer salah. Recently I went to a mountainous area and did the same. If I go to any park, etc. and it is the time of salah, I offer it there. May Allah give me steadfastness. Hadrat, make *dua* my death does not come in this dark place.**

Answer**:** Congratulations. I am most pleased.

جہاں جاتے ہیں ہم تیرا فسانہ چھیڑ دیتے ہیں
کوئی محفل ہو تیرا رنگِ محفل دیکھ لیتے ہیں

Wherever we go, we talk about You. No matter what gathering it is, we see the colour of Your gathering.

A third letter.

824. ***Condition*****: Hadrat, I am thinking a lot of your assemblies and your talks on the love for Allah. Hadrat, I do not know how to thank Allah because I received whatever I desired. The meat of animals which are killed by a single stroke is available everywhere. But Allah provided such means for us whereby we personally go and slaughter a goat or chicken.**

Answer**:** Congratulations. Lawful sustenance is a very great bounty.

825. ***Condition*****: Allah bestowed us with companions who abstain from both alcohol and unlawful foods. In fact, we have laid restrictions on bringing alcohol and women in the house.**

Answer**:** This is *fard-e-ayn*.

826. ***Condition*****: Now I wear a *kurtah*, loose pants and a *topi* (head covering) before leaving home.**

Answer**:** Congratulations.

827. ***Condition*****: I practise on the instruction: "Do not approach [adultery]."**

Answer**:** This is the only way to *taqwa* because when a person approaches [the avenues of adultery], it is inevitable to get caught in the web.

828. ***Condition*****: If I go near, I cannot save myself.**

Answer**:** This realization of yours is absolutely correct. I am most pleased by your realization.

829. ***Condition*****: By Allah's grace, my heart is such that I am conscious of Allah all the time. In fact, it seems intoxicated [by His remembrance]. When I mention the name of Allah or recite the Quran, I enjoy this so much, I cannot even describe it. Hadrat, I am not saving myself from sins but I am being saved from them. If not, I know my *nafs* very well.**

Answer**:** I am most pleased by your conditions. All praise is due to Allah, thousands of thanks are due to Him. This is a special favour of Allah.

830. ***Condition*****: Hadrat, it is the same to me whether someone praises me or criticizes me.**

Answer**:** This is a very blessed condition.

831. ***Condition*****: I am regular with my salahs. May Allah bless me with steadfastness. I continue listening to your talks on cassette. When I go to the Masjid – which is quite far – for the jumu'ah salah, I feel that I am in the lap of Allah. By writing all this, I feel that I am merely praising myself.**

Answer**:** You are not praising yourself but informing your shaikh of your conditions. This is essential.

832. *Condition*: The following is written at the end of a book written by a pious personality. Under the title *"Maqam-e-Arwah"*, he writes: "The souls of the *auliya* go wherever they like in this world. They then return to their bodies. This means that Rasulullah can also come to all places." Hadrat, kindly read this for yourself and tell me the facts of this.

***Answer*:** This is not correct. Allah permits the soul of whomever He wills. This travelling [and moving about] is not in the control of the *auliya*. The belief that the Prophets and *auliya* are *hadir wa nazir* (omni-present and seeing) is *shirk* (polytheism), it is *haram* and unlawful. If someone receives this power by the order of Allah, then this is another matter.

A fourth letter.

833. *Condition*: I go to play cricket every Sunday. All praise is due to Allah, I offer my *asr* and *maghrib salahs* in the park. However, the women sit next to us in the cars. Consequently, my *wudu* would not remain. I did not think of placing a bag of books between myself and those sitting next to me. When you wrote and advised me to place a bag of books in-between, I benefited tremendously and my *wudu* does not break anymore. *Insha Allah*, I will not miss my *maghrib salâh* anymore. Without doubt, it is not possible to tread the path of Allah without the guidance of a shaikh.

***Answer*:** You have now realized the effect of this tyrant beauty. It leaves a person without *wudu*. You may have learnt the wisdom behind distancing yourself from these beauties. See how the bag of books came to your aid! You will now be able to value my poem. It is this:

میرے ایّامِ غم بھی عید رہے

اُن سے کچھ فاصلے مفید رہے

My days of grief were also an occasion of Eid. My distance from them proved to be beneficial.

A fifth letter.

834. ***Condition*****: I came through Bangkok and Hong Kong before coming here [to the Philippines]. I was inspired to offer my <u>s</u>alah wherever I went. Especially where I lived in Hong Kong, there was a Masjid directly opposite. I cannot describe how pleased I was [at having a Masjid directly opposite to where I was staying].**

Answer**:** This happiness is a sign of love for Allah. Congratulations.

835. ***Condition*****: I am regular with my <u>s</u>alah but I occasionally miss the *fajr <u>s</u>alah*. I do not know how this happens. Kindly make *du'â* that I am able to offer it regularly.**

Answer**:** When you miss the *fajr <u>s</u>alah*, set aside ten Pakistani rupees [as a fine on yourself] with the intention of giving it in charity, and then send the amount to Pakistan. Also offer two rakats of *<u>s</u>alatut taubah*. Read *La haula wa la quwwata illa billah* seven times before sleeping. Go to sleep early.

836. ***Condition*****: Allah made my heart such that no matter what happens wherever I go, my heart does not desire to commit any sin. Instead, I feel a dislike towards sin. This is solely through the grace of Allah, or else it would not have been possible.**

Answer**:** Without doubt. This is Allah's kindness on your heart. Be most grateful to Allah.

837. ***Condition*****: I request your *duas* for Allah to bestow upon me a special connection with Him, and not to keep me distant from Him for the rest of my life. I have this fear of going far from Him. May He keep me steadfast and enable me to complete my work here as quickly as possible.**

***Answer*:** May Allah enable you to complete your work quickly and return you to us. May He bestow all of us with steadfastness. Amin.

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838. *Condition*: Hadrat, I am a student of *Deen*. Kindly make *dua* that Allah makes me a true student. Hadrat, I read your *malfuzat* (statements), *khutubat* (lectures) and *irshadat* (guidelines) very often. The effect of this is that my heart has become totally disinclined to the world. However, as you yourself said, a person needs someone to guide him. My life is tied to a thorny shrub. Whenever I was blessed with light, Satan came and cast me into the pits of darkness. Despondency and remorse conveyed me to such a level, that I wanted to give up everything and go away somewhere. However, it was exactly at that time when Satan conveyed me into the pits of darkness again. Hadrat, I am a student who is under compulsion. The truth is that it is a mark of disrespect to even refer to myself as a student. I am now totally despondent and am making one more endeavour in the hope that my condition may improve.

***Answer*:** I am surprised at your despondency and falling into the deception of Satan. There is no failure in this path of Allah. The person who desires Allah most certainly finds Him. Before such a person can die, Allah makes him His own and then calls him to Himself. No matter how serious the spiritual malady – in other words, the sin – there is a treatment for it and the cure is certain. Never become despondent by the dictates of Satan. No matter how big the sin, it is not greater than the mercy of Allah. No sooner a servant seeks forgiveness, Allah immediately forgives. A person may commit sins 100 000 times and seeks forgiveness 100 000 times, Allah forgives him immediately. It is immature to lose hope in such a kind and affectionate Master.

839. ***Condition*****: H̲ad̲rat, my illness is gone from bad to worse. One of my illnesses is casting evil glances. The other is this: even when I do not want to, evil thoughts come to my mind no matter how respectable and honourable that personality may be in our eyes. Later, I feel I have become an unbeliever (*****kafir*****). I then become remorseful and think to myself: "Why do such thoughts come to me, why did my mind shift towards such thoughts?" I now have no concentration in any task. My heart does not feel like studying. I am retrogressing day by day. I was quite capable in my studies previously but this capability is being snatched away from me. I thought of establishing a bond and relationship with someone but could not find any such person. I am grieved into thinking that I probably have no iman and have now become an unbeliever. If not, such thoughts would not have come to me.**

Answer**:** You are a true believer. You are most certainly not an unbeliever. A person does not become an unbeliever merely through whisperings and thoughts. This is irrespective of how evil thoughts he may be having, irrespective of whether these thoughts are about Allah and Rasulullah. The person who considers these whisperings to be evil and his heart is pained by them is a true believer. In fact, the experiencing of these whisperings is proof of iman. It is a believer alone who has these whisperings; they do not come to an unbeliever. Remain at ease, you are a true believer. When these whisperings come to you, express gratitude by saying: "O Allah! Thanks to You for having bestowed me with iman." When the S̲ah̲abah experienced whisperings, Rasulullah gave them the certificate of iman. He said to them: "That entails absolute iman."

840. ***Condition*****: [A woman writes]: I am in the habit of crying a lot – both before Allah and in the presence of my husband as well.**

Answer**:** Cry before Allah, remain happy before your husband and keep him happy.

841. ***Condition*: I am a childless wife of a husband of bad character. Despite numerous *duas, wazifahs*, hajj, umrah, taking promises on the Quran, all this has had no effect on him. Fifteen years have passed and Allah did not bless me with children. All praise is due to Allah I am trying to adhere totally to the Shariah and to abstain from sins as far as possible.**

***Answer*:** The sixth part of *Bahishti Zewar* contains a section on the method of living with one's husband. Read this section once daily. Do not reprimand, criticize, advise, etc. too much. Act in accordance to what is written in *Bahishti Zewar*.

842. ***Condition*: Despite fifteen years having passed, I do not have children and have an intense desire for them. In the light of these issues, how can I acquire the sweetness of iman? If Allah wills to accept me in His court with these trials and tribulations, I am crying so much, trembling before Allah so much, that I seem to be losing my life in this.**

Answer: The reason for this trembling and uneasiness is that we have decided we should certainly receive a certain thing or children. There is nothing wrong in making *dua* but it is compulsory to be pleased with the decree of Allah just as it is compulsory to offer salah and keep fast. Make *dua* and resolve to remain pleased with whatever condition Allah keeps you. By handing yourself over to the decree of Allah, your heart will remain at ease. There can be no stress in this way. You will experience the following condition:

مالک ہے جو چاہے کر تصرف
کیا وجہ کسی بھی فکر کی ہے
بیٹھا ہوں میں مطمئن کہ یا رب
حاکم بھی ہے تو حکیم بھی ہے

"The Master does as He wills. Why, then, should there be any worry? I am sitting peacefully with this belief that You are the Sovereign, and the All-Wise as well."

843. ***Condition*: I make full efforts to keep my husband happy by serving him and showing him my love. But this makes no difference.**

***Answer*:** You must continue with your responsibilities, do not worry about the results.

844. ***Condition*: Bless me with one look which would set right all my problems.**

***Answer*:** It is man's duty to submit himself and make *dua* [to Allah]. Allah has taken it upon Himself to set right all problems.

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845. ***Condition*: [A woman writes]: I am fulfilling my *dhikr, ma'mulat*, etc. but with difficulty.**

***Answer*:** There is no harm in this. There is more reward in carrying out all this despite experiencing difficulties.

846. ***Condition*: Hadrat, I am experiencing much confusion, I do not feel any bond with Allah, and my life is passing by meaninglessly.**

***Answer*:** It is not necessary to feel any bond, it is necessary to have a bond. And the sign of this is remaining far from sins. If you commit an error, seek pardon. Such a life is not meaningless, it is most valuable.

847. ***Condition*: I see bad dreams very often and this weighs down heavily upon me.**

***Answer*:** Do not bother about dreams in the least because nothing happens through dreams. When you wake up on

seeing a bad dream, spit three times to your left, read *A'udhu billah* (I seek refuge in Allah), and change your sleeping position. A Hadith states that an evil dream is from Satan and no harm can come from it.

848. ***Condition*: On seeing such bad dreams I think that they are indications of my evil condition.**

Answer: It is not permissible to have such thoughts. It is most immature to think like this. Dreams can cause no harm. Practise on the Hadith treatment mentioned above and remain at ease.

849. ***Condition***: Hadrat, tell me how can I establish a bond with Allah? Should I continue living my life like this? Kindly guide me.

Answer: A special bond with Allah is established through *taqwa*, i.e. abstention from sins. If you are safeguarding yourself from sins, then this uneasiness is not a proof of any deficiency in your bond with Allah. You should conclude that you are progressing. There is no failure in this path. Those who seek Allah most certainly find Him.

850. ***Condition*: [A woman writes]: Hadrat, I have a very bad habit: when I see any girl having any bounty from Allah, I become jealous. I constantly think to myself thus: she is so fortunate that Allah gave her so much, while I have thoughts of ungratefulness.**

Answer: Jealousy in matters of *Deen* is not bad whereby a person thinks: I should also acquire that *Deeni* bounty. However, you should never be ungrateful. It is a serious sin. Think of all Allah's bounties on you and make *dua* for more progress by saying: "O Allah! I express full gratitude for every bounty which You bestowed me with, and I ask You for more bounties in *Deen*."

851. ***Condition*****: I cry a lot when I make *dua* to Allah by saying: "O Allah! I am also Your servant. Bestow me with the things which You gave to others. O Allah! Do not deprive me." Can I say such words to Allah? Does a person become an unbeliever by using such words?**

Answer**:** A person does not become an unbeliever by saying: "Do not deprive me." However, words showing ingratitude should not be used.

852. ***Condition*****: I engage in repentance and seeking forgiveness occasionally.**

Answer**:** When anything causes doubt in you, resort to repentance immediately and not occasionally.

853. ***Condition*****: Hadrat, I do not have envy in me but I become so jealous of that girl that I fear it causing harm to me.**

Answer:

Jealousy does not cause harm, but say *"Masha Allah"* [when you see any bounty with anyone].

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854. ***Condition*****: [A woman writes]: I completed the *alimah* course. I constantly think of one statement of my teacher: "A sign of acceptance of one's knowledge is that when a person completes his studies, Allah enables him to serve the *Deen*."**

Answer**:** It is the duty of women to serve their husbands and see to the *Deeni* upbringing of their children. This is their service to the *Deen* according to the Shariah.

855. ***Condition*****: Hadrat, what should I do now? Kindly advise me. I am spending a lot of free time at home. Consequently, this has caused me to become lazy and I do not feel like doing anything. If I do anything, I offer the *ishraq* and *chasht salahs***

and read a few *tasbihs*. I am free the rest of the time. I humbly request you to show me something with which I could occupy myself in my free time and also acquire a bond with Allah.

***Answer*:** Practise on the guidelines contained in the article, *Practices for women* and save yourself from every sin. Remaining in *taqwa* is a 24 hour act of worship. [A Hadith states]: "Abstain from the unlawful, you will be the most ardent worshipper among people." Be always mindful that not a single breath should be spent in the disobedience of Allah. Safeguard yourself from evils, be particular in observing *pardah*, abstain from watching television and other vices, and bear every difficulty in abstaining from these evils. This is the way of acquiring a bond with Allah.

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856. *Condition*: [A woman writes]: Hadrat, I am trapped in a destructive illness like backbiting. I make *dua* every morning to Allah saying: "O Allah! I must not commit any sin today, I must not backbite." But I commit this sin by the evening. I am very troubled. I read many Ahadith and many of your books on the topic of backbiting. Especially your book, *Spiritual maladies and their remedies*. But this has had no effect on me. I fear this sin for 2-3 days and start committing it again. I am backbiting more ever since my sister-in-law came into the house. I am very troubled and do not know how to save myself from this sin.

***Answer*:** Read my article *The rectification for backbiting* once daily. Think of the punishment for backbiting: your good deeds will be given to the person about whom you engaged in backbiting. If your good deeds are insufficient, the person's evil deeds will be recorded in your book of deeds. Think before you speak. If anyone starts backbiting, either stop them immediately or leave that assembly. Abstain from such company where there is the danger of backbiting taking place. In other words, do not unnecessarily meet people who engage in backbiting. If you meet them, agree beforehand that you are not going to

engage in any backbiting. Sins are given up through courage, so take courage. If you spoke ill of someone and the person came to know of it, it is necessary to obtain the person's pardon. If the person did not come to know of it, you must acknowledge your mistake to those in whose presence you engaged in backbiting. Speak good of the person by saying: "The person about whom we spoke ill has many good qualities." Send rewards for this person (*isal-e-thawab*) and also seek forgiveness from Allah. By doing all this – *insha Allah* – the habit of backbiting will go away.

857. *Condition*: Hadrat, I become angry a lot. I become angry over trivial matters and cry a lot. My lips begin quivering. I studied your book, *The treatment for anger*, but when I become angry, I do not remember anything. When my anger cools down, I become very ashamed and think to myself that I should not have done this.

***Answer*:** When your anger cools down, go and seek forgiveness from the person on whom you became angry unnecessarily. Read the article, *The cure for anger*, once daily.

858. *Condition*: Hadrat, I do not experience any enjoyment in my acts of worship.

***Answer*:** Worship is our object, enjoyment is not the object. Continue with your acts of worship.

859. *Condition*: Hadrat, I am very fearful of going astray. I think about my destiny very often and do not know what is written for me. I constantly make *dua* to Allah for my destiny by saying: "O Allah! Make my destiny good. Save me from deviation." (Amin) Hadrat, I have an extreme desire to perform hajj and umrah, and to visit the blessed grave of Rasulullah. Allah repeatedly calls many fortunate people to His House. I become jealous of these people. I make this *dua*:

"O Allah! You call everyone again and again, call me [to Your House] as well."

Answer**:** *Insha Allah*, the person who fears and the person who makes *dua* to be saved from deviation cannot be deviated. Allah is the most merciful of those who show mercy. The person who is destined to be deviated does not even fear deviation. The desire to visit [Makkah and Madinah] and to make *dua* for this is a sign of love [for Allah]. However, *taqwa* and abstention from sins are far greater bounties. Such a person enjoys the proximity of Rasulullah without even going there if hajj is not *fard* on him. It is necessary to go when hajj becomes *fard*.

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860. *Condition*: I got married three years ago but because I do not love my wife, when I am fulfilling my conjugal relations with her, I imagine someone else and fulfil my need. Now if it is unlawful to imagine someone else at such a time, provide me with a treatment which will save me from deviation.

Answer**:** It is absolutely *haram* and a major sin to imagine someone else. It is gauged from this act of yours that you cast evil glances. It is for this reason that you do not find your wife attractive. Be extremely strict in safeguarding your eyes. Do not spoil a single glance of yours. If you do not look at others, your wife will be appealing to you.

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861. *Condition*: I am a medical student. When I go to college, I do not worry too much about ironing my clothes. My *topi* (head covering) too is not very neat and clean. I have also given up polishing my shoes. I do all this so that I may not experience the whispering that the girls are looking at me or my attractiveness is increasing in their eyes. I find some benefit in doing this.

However, some of my friends are saying this to me: "If you are going to adopt this appearance, then those who are distant

from Islam will distance themselves even further because they will think that if we become Islamically minded, we will also be in this terrible condition [of untidiness]." My friends are therefore saying to me that I am becoming the cause of others becoming distant from Islam.

Hadrat, I will – *insha Allah* – obey whatever order you give me in this regard. I do not understand what way of action is correct for me.

***Answer*: Personal benefit takes precedence over public benefit. You should therefore do what is beneficial to your *nafs* and do not bother about others.

862. *Condition*: While I am offering salah, I constantly think of past issues and transactions. What method should I adopt in order to direct my attention to Allah?

***Answer*: Present yourself repeatedly before Allah. Presence of mind is not necessary, presenting your mind is necessary.

863. *Condition*: Which of these two departments should I choose: *tabligh* or *jihad*? Together with self-reformation and teaching responsibilities, which of the above two departments should one engage oneself in?

***Answer*: All the departments of *Deen* are important in accordance with one's time and conditions. When the time of salah comes, one has to offer salah. When Ramadan comes, fasting becomes compulsory. When zakah becomes compulsory, give the zakah. When hajj becomes compulsory, perform hajj, etc. You can gauge all other injunctions in this way.

864. *Condition*: I mentioned in my previous letter that after I send *durud* (salutations to Rasulullah), I make *dua* for your

health. You asked whether I make *dua* for you in salah. It is not in salah but after completing my salah, I make *dua*, send *durud*, and then make *dua* for the good health of my shaikh.

***Answer*:** This is correct. Masha Allah.

865. *Condition*: All praise is due to Allah, I do not cast evil glances. If my eyes fall suddenly on someone, I turn them away immediately. My eyes are safeguarded through the inspiration of Allah and your *duas*.

***Answer*:** I am most pleased. O Allah! Increase him (in his deeds).

866. *Condition*: All praise is due to Allah, I am abstaining from backbiting. *Insha Allah*, through the kindness of Allah and your *duas*, I am quite particular in abstaining from this. I request your *duas*.

***Answer*:** Total abstention is necessary. May Allah protect all of us from sins.

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867. *Condition*: [A woman writes]: Hadrat, I have very little steadfastness. I make an intention to wake up for *tahajjud* but it gets left because of no steadfastness. It is my fault most of the time. My eyes open but I fall asleep again.

***Answer*:** The *tahajjud salah* is not compulsory. If you get six hours' sleep, you may get up at night. If not, offer a few rakats of optional salah with the intention of *tahajjud*, after the *isha salah* but before the *witr salah.*

868. *Condition*: Hadrat, the other issue is this: I think of non-*mahrams* a lot. This is causing me a lot of distress.

Answer: The coming of thoughts is not evil, the bringing of thoughts is evil. And it is evil to become occupied in them when they come. Occupy yourself in some other lawful activity.

869. *Condition*: I always feel that I am committing a very serious sin and feel remorseful about it. I would like to get married as quickly as possible so that I am saved from this sin. Kindly make *dua* for me.

Answer: I make *dua* with all my heart. Read the following everyday for a good partner: eleven times *durud sharif*, 111 times *Ya jaami'u*, eleven times *durud sharif*.

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870. *Condition*: All praise is due to Allah, through the blessings of a bond with Hadrat, I am starting to become conscious of adhering to the injunctions of the Shariah all the time.

Answer: Congratulations, this is what is required. May Allah bless you with steadfastness.

871. *Condition*: I have adopted the following measure: when my eyes fall on a non-*mahram*, I immediately turn away, and act as if I am spitting to my left side without actually spitting. If I am on an open field or the street, then I actually spit. I do this so that the temptation which wants to settle in my mind will be expelled. Should I continue doing this or should I adopt some other measure?

Answer: The essential thing is to safeguard the eyes no matter how this is done. There is no harm in any method which helps one in this regard. If your gaze falls on someone occasionally, there is no harm. But if it falls repeatedly, it is not falling. Rather, the *nafs* is causing it to fall and deceiving you into thinking that it fell and asking you to spit. You should realize that spitting is an insufficient compensation. Offer twenty

rakats optional salah each time you commit this sin and be cautious when lifting your gaze.

872. ***Condition*****: My fellow office workers insist upon me to lead them in salah. But I am greatly disturbed by imamat because I fear ostentation and showing off. Kindly provide a treatment for this.**

Answer**:** In today's times, you should hasten to perform salah because it is possible someone of incorrect beliefs may perform it and the salah will not be accepted. Ostentation is not something which comes automatically. It comes with intention. Make the intention of the pleasure of Allah before every action, this is sufficient. Thereafter if the heart has thoughts of ostentation, then this is a whispering of ostentation and not ostentation itself.

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873. ***Condition*****: [A woman writes]: I came to know of you about four years ago when I came across one of your books titled *Seven proven prescriptions for a good death*. Allah enabled me to practise on its guidelines. The blessing of this was that Allah turned my attention towards *tasawwuf*. A kind person then enabled me to pledge allegiance at the hand of Hadrat.....*damat barakatuhum*. He taught me just two practices which I am trying to act on. But because he is so far from Karachi, I have very little contact with him. I am only able to meet him when he comes to Karachi.**

I then established contact with a Naqshbandi shaikh who comes quite regularly to our local Masjid. I was greatly influenced by him. His talks are especially iman-inspiring. I included some of his *adhkar* (plural of *dhikr*) in my *ma'mulat*.

I then saw a dream wherein Allah instructed me to come to you and I therefore came to you. This happened about three months ago. Ever since that day, Allah inspired me to attend

your night assemblies 2-3 times a week. My soul has experienced a new life after coming to you.

***Answer*:** The first principle of this path is this: "You knock on one door and hold on firmly to it." It is therefore necessary when a person has affinity with a particular shaikh or the servants of a particular shaikh, he should hold on firmly to him and consider him to be the most beneficial for one's reformation. A person must have this condition: despite the greatness of all the *Ahlullah*, his relationship with his own shaikh should be like one between mother and child. All the mothers of the world are on one side, and one's mother is on the other side. Success in this path is not attained by going to one shaikh today and another one tomorrow. An infant drinks his own mother's milk, he does not drink it from different mothers. You should therefore first select a shaikh based on your affinity with him. Maintain your relationship with the one with whom you have the most affinity. You must have respect for all the other pious personalities, do not look down on them, but the relationship of deriving benefit should be confined to one's own shaikh. Hold on to one threshold and hold on firmly to it. Khwajah Sahib *rahimahullah* says:

جب کسی سے لو لگائی جائے گی

تب یہ آشفتہ خیالی جائے گی

When one's attention is fixed on a particular person(i.e.shaikh), this perplexity and confusion will disappear.

874. *Condition*: I would like you to teach me a *muraqabah* which will instil my heart with love for Allah, desire for Paradise, and fear of Allah. My concern for the Hereafter should overpower the difficulties of this world so that I perceive the difficulties of this world to be little in comparison with the difficulties of the Hereafter. When anyone talks about death, I still do not think about death. I would like you to write details with regard to all these *muraqabahs* and the times when they should be done.

Answer**:** Our elders do not make the people mad by prescribing *muraqabahs* and *adhkar* (plural of *dhikr*) which are beyond one's capacity. The way of acquiring the love of Allah as established from the Quran and Sunnah is this: following the Sunnah and abstention from sins. The manner of acquiring this is by establishing a relationship with a true spiritual guide (*muslih*). This can be done through correspondence as well. One should inform the shaikh of one's conditions, learn the treatment for one's illnesses, practise on the treatment provided by the shaikh, and be regular in the *dhikr* which he teaches. This is the way of acquiring the love of Allah.

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875. *Condition*: I am not experiencing any enjoyment in my *ma'mulat*. I am merely completing my *tasbih* like a custom.

Answer**:** Enjoyment is not the objective. The *ma'mulat* are the objectives. Progress is achieved through actions and not through enjoyment. You should therefore continue with your *ma'mulat*.

876. *Condition*: Allah alone knows where my mind wavers. Kindly provide a solution for this as well.

Answer**:** Continue bringing your mind and thoughts to the remembrance of Allah. Think to yourself thus: "I am taking the name of a very great Master." Have a slight thought in your mind that Allah is watching you.

877. *Condition*: Hadrat, I suffer from ostentation a lot. For example, I fulfil my *ma'mulat* at the time of sleeping. If I see anyone near me, such as my brother, I take out my *tasbih* (rosary) and start repeating "Allah, Allah" in a loud voice so that he may consider me to be pious. Hadrat, kindly provide a treatment for this ostentation.

Answer: It is stated in a Hadith that the person who does a deed for name and fame, Allah will expose his faults. Ponder over this Hadith constantly and say to the *nafs*: "You want to make yourself great in the eyes of people but Allah will expose your faults. Consequently, instead of the people considering you to be great, they will consider you to be a devil. There is therefore nothing but harm in this ostentation. There is no benefit in it."

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878. *Condition*: I have many illnesses, the chief of which is love for fame and love for wealth. Even if I were to give a little wealth in the cause of Allah, I think to myself that I did a very good deed.

Answer: Think to yourself that this wealth which you spent will only be good if it is accepted by Allah. And you have no knowledge of this at present. You should therefore continue fearing [its non-acceptance] and make *dua* for its acceptance.

879. *Condition*: I search for the faults of others. No matter how good a person may be, I still search for his faults.

Answer: The cause of this is pride. Think of your own faults, and your insignificance will be exposed to you. Consider the faults of others to be a flu and your faults to be leprosy. Think to yourself that it is most wicked to search for the faults of others. Continue informing me of your condition until you are fully treated. And do not relax until this illness is removed completely.

880. *Condition*: I also talk a lot. I request Hadrat to provide a treatment for these illnesses. I make *dua* to Allah to overshadow us with your presence with peace for a long time. Amin.

Answer: The angels record whatever issues forth from your mouth, and on the day of Resurrection, you will have to give an

account for all the inappropriate things which you uttered. You should therefore think before you speak. Never utter anything sinful. Anything lawful should not be spoken too much. But there is no harm in *Deeni* conversations.

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881. *Condition*: [A woman writes]: I am a teacher in a girls madrasah. I have a student who has pledged allegiance (*bayah*) to you. She appeals to me and I love her a lot because she has very good habits. She talks a lot about reformation, she is intelligent, and also pious. I therefore love her. However, she stops me and says that her shaikh prohibits this. I love her for the sake of Allah. I would therefore like to know if it is prohibited to love someone for the sake of Allah.

***Answer*:** What do you mean by love? Is it love of the heart or love of the body? She probably has a reason for stopping you and which most likely did not mention. Love for the sake of Allah is connected with the heart and not the body. A person should take personal stock to see whether this love is for the sake of Allah or whether the *nafs* is included in this love. The plots and tricks of the *nafs* are very subtle. The *nafs* conceals itself behind the name and label of "love for the sake of Allah".

The same teacher replies to the above letter.

882. *Condition*: I love the girl whom I mentioned in my previous letter solely for the sake of Allah. I took stock of myself and did not perceive any other motive. I therefore kiss her and she stops me from this.

***Answer*:** She is absolutely correct in stopping you because this is not permissible. When something is not permissible there is no need to take stock of the *nafs* about it. Love for the sake of Allah does not need kissing and close proximity to the person. Come to your senses! This love is from the *nafs*. Let alone kissing her, you should not even look at her, converse with her,

intermingle with her, or bring thoughts of her in your heart. In short, sever all contact with her.

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883. ***Condition*****: I am 21 years old. I am a private worker and live in Lahore. I read some of the booklets in your series** ***Mawa'iz-e-Hasanah*****, e.g. numbers 1, 2, 3, 4, 5, 6, 8, 17, 35, 43, 152, and a few others. This series is undoubtedly extremely beneficial for man's success and the reformation of his soul. When I read these booklets, my desire to look at you and meet you increases. However, you live in Karachi and I cannot come there. My desire is to meet you whenever you come to Lahore. The actual purpose of writing this letter is to pledge allegiance to you (*****bay'ah*****).**

Answer**:** I was in Lahore a few months ago. Keep contact with Khanqah Imdadiyyah Ashrafiyyah (next to the zoo). You can inquire from the people there when I am going to be coming to Lahore.

884. ***Condition*****: My family and I do not have any confidence in the Sufis of today because there are many fake Sufis. A person keeps a beard, holds a** ***tasbih*** **in his hand, sits like a Sufi, and makes this appearance of his a means for his livelihood.**

Answer**:** You are right. However, true people of Allah will also be found till the day of Resurrection. It is your duty and my duty to search for such people.

885. ***Condition*****: I read in your** ***mawa'iz*** **that the** ***auliya*** **of Allah will continue coming till the day of Resurrection because the doors of** ***wilayat*** **have not been shut. You also wrote that** ***bay'ah*** **is not compulsory, reformation of the self is compulsory. A person can make someone his guide even through correspondence.**

Answer**:** This is correct.

886. *Condition*: I have therefore decided to make you my guide and to formally pledge allegiance to you when you come to Lahore. There is something which came to my mind: can *bay'ah* be fulfilled through correspondence?

***Answer*:** It can be done but it is preferable to first continue corresponding with a view to reformation. Once you are satisfied, convinced, and your love increases, you may pledge allegiance. A *bay'ah* is not necessary for reformation.

887. *Condition*: In your booklet number three, *Connection with Allah Ta'ala,* the statement of Hadrat Shah Fadl ar-Rahman Ganj Muradabadi *rahimahullah* is quoted thus: There is a type of goose in Russia which migrates to India and Pakistan. It lays its eggs on the Russian mountains before migrating here. While it is here, it focuses its attention on its eggs and thereby heats them. When it returns, its eggs have already hatched. When Allah bestowed such power to this bird, what can be said of the souls of the *Ahlullah*?! Allah placed a special effect in their focus (*tawajjuh*) and *duas*. Hadrat, I also desire your focus on me. I would like to become a pious servant of Allah and for Him to be pleased with me.

***Answer*:** *Dua* is a Sunnah and is superior to mere *tawajjuh*. I make *dua* with my heart and soul for you. Allah does not deprive the person who desires Him. Be convinced – *insha Allah* – you will become one of the people of Allah.

888. *Condition*: I would like to write more but fear that it might form part of the garbage and all my hopes are dashed. I am writing this letter with high hopes that my reformation may be realized through you. If you do not accept me, I must not become entrapped by Satan into thinking that my reformation is not decreed.

***Answer*:** How can the letter of the person who is desirous of Allah form part of the garbage heap?

889. ***Condition*: Hadrat, show me an act whereby I may come to know of the illnesses of the *nafs* and I may be freed from the deception of Satan and the influence of the *nafs*.**

***Answer*:** You can probably obtain my book, *Spiritual maladies and their remedies*, from the *khanqah* in Lahore. Study it and you will learn about the illnesses of the soul. The method of reformation is to inform your guide of your conditions and follow his treatment.

890. ***Condition*: Kindly write the Sunnah way of performing ablution (*wudu*) because it is possible we are not performing it correctly.**

***Answer*:** My book, *The beloved Sunnahs of the beloved Prophet*, are distributed free of charge from the *khanqah* in Lahore. It contains the Sunnah method of performing ablution, salah, and other aspects of one's 24 hour life. You will learn the Sunnah method of performing ablution from it as well.

891. ***Condition*: I have another issue: if the *khatam* (completion of the Quran) for the 40th day of a deceased person is held on the 25th of the month, and a person commences this recitation for the deceased on the 17th of the month and included this recitation in the *khatam* of the 25th so that the reward may be recorded for the deceased, and then completes his full recitation later on, is there anything wrong or any sin in this?**

***Answer*:** This practice of a 40th day recitation for the deceased is not in the Shariah. This is a Hindu custom which some ignorant Muslims adopted. Send rewards for your deceased on a daily basis. Why are you confining it to this 40th day? The deeds of the deceased have come to an end. They need rewards all the time. It is also irrational to delay this till the 40th day. Let me give you an example: a person meets in an accident and needs blood immediately and the doctor also says that he needs blood immediately. However, a person comes forward and says: "No,

it is our practice to give blood only on the 3rd or 40th day. Does this make sense? The deceased needs rewards immediately, but the ignorant delay this to the 3rd and 40th days. This delay is both irrational and also against the Shariah. In other words, it is not established from the Quran and Sunnah. Neither did Rasulullah nor the Sahabah observe this 3rd and 40th days.

A letter from an *âlim*.

892. *Condition*: I received your previous letter. Hadrat instructed six months of correspondence before spending 40 days. However, my condition is this: the misfortune of being far from Hadrat and lack of knowledge have caused spiritual illnesses to envelop like flies settling on a wounded body. Hadrat, the cure which I got from the love of that woman through your *duas* and treatment was probably a temporary cure. I am once again inundated by her and cannot fathom any treatment for this. She has caused me to lose my senses. I cannot understand anything. I am compelled and distressed, and I am therefore referring this matter to [you] my physician and doctor.

Answer: If this is the case, I want you to come immediately for 40 days. Bring both these letters with you.

Another letter from the same *alim*.

893. *Condition*: Hadrat, apart from other illnesses, a major illness is love for a woman. This is destroying my *Deen* and *dunya* (worldly life). All praise is due to Allah, this condition no longer exists but there is still the danger of falling into sin later on. Even when I am in the *khanqah*, the whispering comes to me to phone her. However, through the light of *taqwa* which I am acquiring by your companionship, I am suppressing this evil desire. I am perceiving a special closeness of Allah after suppressing this evil intention. But

Hadrat, provide me with a treatment which would chop off the roots of this illness forever.

Answer: If you were tempted into this sin even once, whisperings of it will come to you for the rest of your life. You will have to strive against it for the rest of your life and stay far from the causes of sin. Do not be worried by your inclinations [and demands]. If the striving is difficult, the prize of proximity [to Allah] is also very great. It is immature to wish these whisperings away. Remain prepared to strive. It is not evil to have whisperings and inclinations for sin, it is evil to practise on them.

894. *Condition*: Hadrat stated in the first letter that the last treatment is to remain very distant from that place – as far as the distance between east and west. Perhaps this treatment will put an end to this illness. But the situation here is this: this is a large town and this is the third year I am working here. By the grace of Allah, a good environment is created among the young and old. I am teaching *hifz* (memorization of the Quran), recitation of the Quran, *Bahishti Zewar*, *duas*, correction of salah and other necessary rules among the adults. Another hard working teacher is also teaching *hifz*. We have about 80 children studying under us. The madrasah was initially conducted in a temporary house. A person donated a 2.5 acre piece of land in my name and under my supervision, and also transferred the property to me. If I were to leave this place, there will not only be material losses, but also a danger from the *ahl-e-bid'ah* (those who practise innovations in the name of Islam). They are subdued at present, but there is a danger of their coming to power after my departure. However, there is a strong danger of my falling into sin over here.

Answer: Personal benefit is given preference over public benefit. If there is a strong danger of your falling into sin, forget about the madrasah, other *Deeni* services, and benefit to others.

Practise on the verse قوا انفسکم (save yourselves) and leave the place where your falling into sin is certain.

895. ***Condition*****: A person of another town offered to give me a piece of land there so that I could establish a madrasah, because there is no madrasah there. I said to him that I will consult Hadrat first and do whatever Hadrat instructs me to do.**

Answer: Emigrate to that town. Madrasah and *Deeni* services are not the objectives. Protection from sins and obtaining the pleasure of Allah are the objectives.

896. ***Condition*****: Hadrat, should these letters be burnt after reading them? Hadrat Thanwi *rahimahullah* states in the tenth part of *Bahishti Zewar* that such letters should be burnt because they contain certain things which a person would not want others to read. I myself find it difficult for others to read about my spiritual illnesses. I will do as Hadrat instructs.**

Answer: The letters may be burnt but the treatments should be recorded and preserved in a diary.

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897. ***Condition*****: [A woman writes]: I made efforts to abstain from casting evil glances and backbiting. I was able to save myself at times while I was deluded by the *nafs* and Satan at other times. The thought comes constantly into my mind that I ought to give up these sins. The sin of casting evil glances is committed because we all live together and non-*mahrams* come constantly before us. When it is necessary for me to speak to a non-*mahram*, I try to lower my gaze but it automatically looks up. No thoughts come to my heart and I am not spoken to when I lower my gaze. I am making every possible effort. Kindly show me a way of lowering my gaze even when I am speaking to others.**

***Answer*:** It is not permissible to converse with non-*mahrams* unnecessarily. If such talking is causing harm to your heart and you are unable to safeguard your gaze, then it is not permissible to speak as well. Safeguard your body, your heart, your eyes, and remain far [from these people]. It is also compulsory for one to remain distant from the causes of sin. If not, you will get involved in unlawful relationships. Observe *pardah* with the non-*mahrams* at your house. Cover your face and body, and continue with your domestic tasks. Do not unnecessarily speak with non-*mahrams*. Use the courage which Allah bestowed you with and do not worry about anyone. If you desire peace and tranquillity, stay aloof from these people for the sake of Allah. May Allah inspire all of us to use our courage.

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898. *Condition*: Hadrat, I safeguard my eyes and heart from looking at boys and women. I experience mental peace from this, but my heart remains uneasy and discomforted.

***Answer*:** The uneasiness which you are experiencing because of the peace at abstaining from sin is a blessed condition and beloved by Allah.

899. *Condition*: Consequently, I am not perceiving the sweetness of iman which is mentioned in the Hadith.

***Answer*:** It is not necessary to perceive it but necessary to have it. And this is promised [in the Hadith]. This sweetness is most certainly present but not perceived. It will be perceived after some time. This is similar to when an illness comes to an end. Although the illness is over, the distaste in the mouth goes away after some time. One does not perceive the taste of the food. This comes gradually. Similarly, as the effects of sins disappear gradually, feeling the sweetness of iman will increase gradually.

900. ***Condition*****: Hadrat, at times I suddenly imagine and have whisperings of the places of certain sins. But all praise is due to Allah, I divert my attention from this. However, the sin which I imagine at the time, comes to me repeatedly, but by the grace of Allah, I do not turn my attention to it.**

Answer**:** This is what is required. When a person commits a sin even once, whisperings of it will continue coming to him for the rest of his life. You will have to continue striving [against this] and – *insha Allah* – you will be rewarded. Do not be distressed by whisperings and do not hope that they do not come. But do not act on them and do not be distressed by striving against them. This is the means of gaining proximity to Allah.

901. ***Condition*****: I have to make a lot of effort in safeguarding myself against beautiful women. But I am greatly affected by those who are slightly beautiful. My beloved Hadrat, I request your special *duas* and attention.**

Answer**:** You have to be more on guard against those who are slightly beautiful. For example, a slight fever is more dangerous because a person does not bother about it. It eventually settles in his bones and is known as T.B. A slight beauty causes harm to one's internal self and tempts the person into committing sin. I am making *dua* with my heart, may Allah protect you.

902. ***Condition*****: [A woman writes]: Hadrat, whenever my family people insist on me to accompany them to a place where unlawful activities take place, for example, eating at a restaurant or attending a wedding where there are waiters, I make an excuse for not attending and do not provide the actual reason for not wanting to attend.**

Answer**:** There is nothing wrong in making an excuse provided it is not a lie, but merely a ruse.

903. ***Condition*****: I think to myself that I should clearly tell them it is not permissible to go to places where activities which displease Allah occur. But I cannot find the courage to do this, whereas I personally feel stressed because I have to offer a new excuse each time and the sin [of offering an excuse] nonetheless comes on my head. Hadrat, make *dua* Allah gives me courage and teach me some words which I could memorize and use as a reply on such occasions.**

Answer**:** It is better to explain to them in a nice and clear manner. Once they learn of this, they themselves will not ask you to join them because they will be convinced that you will not listen to them in matters which are against the Shariah. If any close relative invites you to a wedding for example, go one day before and give them a gift which is better than what others will give them and say to them: "I have come to fulfil the right of your love. Since the function will have activities which will earn the displeasure of Allah, I cannot attend and I excuse myself."

904. ***Condition*****: Hadrat, when my father came to know that I refused to go and eat at my brother-in-law's house or to eat on the same table with him at our house because of *pardah* he became very angry with me.**

Answer**:** Do not bother in the least about his anger. It is not permissible to obey the creation when it entails the displeasure of Allah.

905. ***Condition*****: The people are saying that they are all my *mahrams*, so why am I objecting?**

Answer**:** How can the brother-in-law be your *mahram*?

906. ***Condition*****: They are also saying that I want to cause division between brother and brother, and I want to put an end to this practice of everyone eating together.**

Answer**:** This does not entail causing division or separation, it entails adherence to the order of Allah.

907. ***Condition*****: Hadrat, I find myself very weak on this issue. Sometimes I remain silent, join them in the meal for a few minutes, and then make an excuse and get up from there.**

Answer**:** You are committing a great wrong. It is not permissible to join them for even a single moment. If your death were to come at that very moment, what will happen? What, is it permissible to displease Allah for a single moment?

908. ***Condition*****: If I cannot find an excuse, I am compelled to remain seated there all the time.**

Answer**:** This is not compulsion, it is weakness on your part. If your life, wealth or children were in danger, will you do this merely because your parents are insisting? Take courage or else you will remain weak all the time. Is it of no consequence to be weak in matters of *Deen*? As long as you worry about the love and honour of the creation, you will remain weak in *Deen*.

909. ***Condition*****: Hadrat, make special *duas* for me. Allah must give me the courage and inspiration to give up all sins and not a single moment of mine must be spent in the disobedience of Allah.**

Answer**:** I am making *dua* with my heart, you take courage.

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910. ***Condition*****: [A woman writes]: I qualified as an *alimah* in South Africa in a girls madrasah. I am teaching in a girls madrasah for the last one year. During my studies, I had an affair with a boy. He is a Muslim, has considerable knowledge of Islam, but is not an *alim*. Although I knew it was a sin, I continued talking with him. I did not have a phone, so he bought one and gave it to me. We continued**

talking telephonically for about two months. No one in my house knew about this affair nor did they know that I had a phone because I used to keep it concealed. We gradually began meeting each other. He used to come and wait outside my house, and I used to leave the house and go away with him. I eventually slept with him as well. When I went out with him one night, my house-folk began looking for me and could not find me. My family came to know that very night that I am with a boy. My brother went to the boy's father the next morning and informed him that if we wished to get married, they will not refuse but I will first have to come home. When I went home, my family members changed their position and my mother said to me that if I were to marry the boy, my family will never speak to me. My parents have decided that if I get married to him, they will sever all contact with me, and whether I live or die, they will expel me totally from their lives. Despite their pleas, my decision did not change. The boy is prepared to marry me but not when my parents sever all contact with me. I did many things with him and my parents are also acting stubborn. My parents are aware that I will ask you about this problem and are awaiting your reply. My heart feels that I should marry him but I do not know what is the correct solution according to you. I beg you to solve my problem.

***Answer*:** This entire dilemma is because of girls madrasahs. Hadrat Hakim al-Ummah *rahimahullah* had stated almost 100 years ago that if you open girls madrasahs, you will hold your heads and cry with shame. The reason for this entire affair was because of not acting on the *Deen* and not observing *pardah*. It is *haram* to look at a non-*mahram*, meet him, speak with him, and not to observe *pardah* with him. Now that all this has happened, and in fact, you also committed a major sin, the treatment for this is marriage. A Hadith states that when a boy and girl fall in love, get them married. Your parents should also agree to this because if you do not marry him and you commit a sin again, the parents will also be sinning.

911. ***Condition*****: All praise is due to Allah, I am regular with my** ***dhikr*****. What is the amount of** ***dhikr-e-kathir*** **(abundant** ***dhikr*****)? And how is it done? What** ***dhikr*** **should be done when one is walking, sitting, moving around, etc. and how should it be done? In other words, should it be done verbally or with the heart, so that one may not become negligent?**

Answer**:** Never do more *dhikr* than what you have been instructed. *Dhikr-e-kathir* entails us having this concern every moment of our life that not a single breath should be in the disobedience of Allah. This is the real *dhikr* which should be done all the time, and it is the guaranteed for *wilayat* (close friendship with Allah).

912. ***Condition*****: Hadrat, I am negligent. A lot of time passes without** ***dhikr*****, but when I remember, I engage in some verbal** ***dhikr*****. Even when I wake up, I do not commence with** ***dhikr*** **neither with my tongue nor with my heart.**

Answer**:** The person who is concerned about abstaining from sin cannot be a negligent person. The person who abstains from disobedience is in perpetual *dhikr*. He is known as the most ardent worshipper among people. People of today do not have the strength to engage in *dhikr* all the time with their tongues or hearts. You should therefore not engage in *dhikr* all the time. You may engage in *dhikr* for a few minutes and remain silent. After an hour or two, engage in *dhikr* for a few minutes again. In other words, engage in periodic *dhikr* as much as you can bear. Learn the *duas* which are to be read when waking up, eating, sleeping, etc.

913. ***Condition*****: By the grace of Allah, I am able to offer** ***tahajjud salah*****. It is during this time that I also read my** ***tasbihs*****, Quran, the Arabic** ***duas*** **of** ***Munajat-e-Maqbul*****. When I go to the shops and bazaars, I am able to safeguard my eyes.**

But when I teach children, I am unable to keep my eyes pure. I teach both boys and girls.

Answer**:** Safeguarding a single glance is better than 100 000 *tahajjud salahs*. Safeguarding the eyes is compulsory. If not, all the illumination of *tahajjud* will go to waste. It is not even permissible to teach adolescent girls.

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914. *Condition*: I have a brother who has been living with me for quite some time. But I would like to bring my wife now. My wife, brother and myself will live in Karachi. My brother is younger than me and unmarried. There is no arrangement to keep him separate. If I were to make arrangements, there is the fear of domestic disputes. I do not want my mother or brother to become displeased. There will be only three people in the house, my wife, brother, and myself. My mother and others live in Punjab. Should I keep my brother with me or separate. If I keep him with me, what steps should I take? If I keep him separate, how should I do this? Kindly tell me what to do in the light of the Quran and Sunnah, and provide details so that it may be easy to practise on it.

Answer**:** If you are to keep your brother with you, instruct your wife to observe *pardah*. She must cover her face and body, and continue her domestic tasks. If your wife has her meal with you, your brother must not be at the same table. If your brother has his meal with you, your wife must not be at the same table. If you are not at home, your brother must not be in the house. He must remain outside until you return.

915. *Condition*: If he were to stay with me, what work should my wife do for him and what should she not do?

Answer**:** It is not your wife's responsibility to do any work for him. She should not do any work for him. If she cooks for the house, you may take her cooked food and give your brother.

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916. ***Condition*: I am relating my evils to you and making *dua* to Allah to reform me through you. I have an angry temperament since childhood and am ill-mannered. I accord no respect to my mother nor to my elder brothers and sisters. In addition to this, I have the habit of severing relationsError! Bookmark not defined.. No sooner I have an argument with someone, I stop talking to the person for months on end. I am not on talking terms with one of my brothers since childhood. And I stopped talking to another brother for the last 2-3 years.**

Answer: Reformation takes place through courage. If you do not take the courage, you will not be able to place a single morsel in your mouth. You should therefore take the courage, first go to your parents and ask them for forgiveness for all your past acts of disrespect. Start talking with your brothers as well no matter how heavy it may weigh upon you. In fact, ask them for forgiveness as well because the wrong was committed by you. Severing of relations is a major sin. With regard to worldly matters, it is not permissible to sever relations with fellow Muslims for more than three days.

917. ***Condition*: Previously there was no *Deen* in my life. I have started offering salah and also have a full beard now. I have adopted an Islamic appearance but this habit of mine is such that it just does not want to go. It is a very old illness. I do not know how to humble myself and take the first step of talking [to the person with whom I severed relations]. The matter has deteriorated to such an extent that I am actually fighting with my brothers.**

Answer: Refusing to accept the truth, refusing to acknowledge your mistake, and looking down on others are acts of pride. You should therefore humble yourself today so that you are not disgraced on the day of Resurrection. Compel yourself, take the first step, go and ask for forgiveness, and consider yourself below everyone else.

918. *Condition*: I heard many warnings of the Quran and Hadith against this, but I am still unable to practise on these teachings. My heart has become totally immune. I have also experienced worldly punishment because of this in the sense that my entire family considers me to be n evil person and they all try to keep away from me. I also have the habit of cursing and castigating people.

Answer: These are all the effects of pride. Satan was cursed solely because of his pride. It is therefore compulsory to free yourself of this illness. As for those whom you have cursed and castigated, seek their forgiveness publicly, and announce by saying: "I have the illness of pride in me. Make *dua* for me so that I am saved from this illness."

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919. *Condition*: Hadrat, I am spending my holidays in the *khanqah* and – all praise is due to Allah – I am greatly enjoying it. I am trying to put into practise whatever I hear. Hadrat, I am stressed for quite some time now. I tried to write a letter in this regard several times, but because I could not explain myself clearly, I left it aside. But Satan troubles me from time to time. I am therefore writing this now. Hadrat, I am worried about the future.

Answer: All you have to do is live a life of *taqwa*, do not worry about the future because the future is in the hands of the pious.

Allah says: **والعاقبة للمتقين** – the future is for the pious.

920. *Condition*: I have three years left before I qualify from the madrasah. I worried about what I am going to do after that. If I were to teach *hifz*, Quran recitation or the primary classes, there are most beardless boys in those classes and just a few with beards.

Answer: Listen, if you have a mere inclination towards them, you may teach them while safeguarding your eyes. But if you committed the sin even once in your life, it is not permissible

for you to teach such boys because it is certain that you will fall into the sin again. It is compulsory to stay from the causes of sins.

921. ***Condition*: If I do not teach in a madrasah, [what else can I do because] I do not like the outside environment at all. Secondly, I fear this: I heard of many [*ulama*] who took on ordinary jobs with the intention of not wanting to be a burden on others and so that they may help others, but they gradually gave up salah and their beards also became shorter and shorter.**

***Answer*:** They are the ones who did not maintain any contact with the *Ahlullah*. Even if they did maintain a contact, it was superficial and they did not inform their shaikhs of their conditions.

922. ***Condition*: I make *dua* for this thought to go out of my mind. At times I think I do not know when I am going to die and I might not see the time [when I complete my studies] and there is therefore no reason to be so distressed. But, Hadrat, thoughts about the future distress me. What should I do?**

***Answer*:** Do not worry in the least. Give your life for the pleasure of Allah and protect yourself from His displeasure. When Allah embraces a person, his past, present and future are set in order.

923. ***Condition*: Hadrat, I heard this from you and also read it in a book: the *nafs* is obliterated by remaining in the service of the *Ahlullah*. I read in one of Hadrat Thanwi's *rahimahullah* books that he said to a person: stand up in the Masjid after the salah and announce thus: "I have pride in me. Make *dua* that it goes away from me." Or, "I am a labourer", etc. Hadrat, I cannot even imagine doing this. If someone were to scold me in the presence of others, the**

colour of my face will change. And I cannot even describe what will pass through my heart. Show me something whereby I could obliterate my *nafs*.

***Answer*:** When someone scolds you, it affects your heart. But think of this: if my shaikh were to scold me, will it have this effect or not?

924. *Condition*: I have already made this intention in my heart that if Hadrat were to order me to clean the toilet, I will – *insha Allah* – do it.

***Answer*:** The person who makes such an intention is already successful – *insha Allah.* This is the type of relationship a person ought to have with his shaikh: even if the shaikh were to spank him with his shoes, he should not be grieved. Because you are a *pathan*, the *nafs* has some pride in it. This will go away through some striving and the companionship of your shaikh, *insha Allah*. Have this relationship with your shaikh: "Even if he spanks me with his shoes in public, I will consider it to be an act of kindness." Your condition should be this:

دعویٰ الفت فقط دعویٰ نہیں

بر سرِ بازار رُسوا کر کے دیکھ

"My claim of loving you is not a mere claim. Humiliate me in public and see [how true I am in my claim]."

925. *Condition*: I am a student in a madrasah. I pledged allegiance to you about three years ago. There are about fifty students in our madrasah of which about thirty are beardless young boys. I spent my two years in the madrasah in such a way that I strictly safeguarded my gaze. Consequently, the teachers and students began according me with respect. The teachers placed their trust in me and gave me certain duties of

seeing to these boys, checking on them, and also teaching a few books to the lower classes.

Answer: Inform your teachers and refuse these duties to these young boys. It is extremely harmful to intermingle with them, check on them, or serve them in any way.

926. *Condition*: Despite all these conditions, I have been able to safeguard my gaze through the grace and bounty of Allah, and the blessings of Hadrat's *duas*. In the meantime, I perceived some of these boys having an inclination towards me. I adopted a strict and stern attitude towards them. Consequently, the inclination of some of them decreased. But there is one student whose inclination towards me is increasing all the time. So much so, when I place my hankie in a particular place in the *wudu khana* (ablution place), he will come and place his hankie on top of it. At times he also straightens my shoes. I do not understand whether these actions of his are because of his confidence in me or because of naïvety. At times he comes to me when I am in solitude, and I stopped him from this on several occasions.

***Answer*:** Do not search for any reason. Consider him to be very harmful to you. Adopt a very harsh and ill-mannered attitude towards him, and scold him in such a tone that he does not have the courage to come near you.

927. *Condition*: I have safeguarded my gaze from him and did not look at him intentionally. The only time my gaze falls on him is when he suddenly comes in front of me. Despite this, I am perceiving a slight inclination towards him.

***Answer*:** An inclination takes place first. If the *nafs* is let loose, there is no good in this.

928. *Condition*: I fear that people consider me to be righteous and pious, and thereafter [I do something] which destroys my *Deen* and iman, and my teachers no longer trust me.

Answer: Whether your teachers trust you or not, do not trust your *nafs*. Do not delay in excusing yourself from these responsibilities. If the teachers do not accept, go to another madrasah.

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929. *Condition*: By the grace and bounty of Allah, I have been in contact with you for the past ten years through *bay'ah* and correspondence. I am also regular in attending your assemblies. However, my condition is this: I feel that others are taking away pearls and jewels from the ocean of your bounty. Even in my very presence, some people came to you, and a few days' in your company conveyed them to lofty heights. But an unworthy person like me is still at the same spot. I do not see anyone more unworthy, insignificant and sinful than myself in the *khanqah*. If an announcement is made in the *khanqah* that the most sinful person here must leave, I will be the first person to leave. Kindly guide me in this regard. This condition of mine should not make me despondent and cause me to lose hope.

Answer: Actually, this is a very blessed condition. To be conscious of one's insignificance is one of the objectives of *suluk* and a proof of humility. Be grateful for this. However, do not be despondent. Rather, remain striving for progress in *Deen*. A person really has to seek refuge from considering himself very good. May Allah save all of us from such a day.

930. *Condition*: The other condition is this: when I travel by bus and when there is a rush, then at times a young boy's body touches mine. This pollutes my heart. If I am sitting on the seat and there is a rush, a young boy might come and stand near me. This also pollutes my heart. How should I save myself in such a situation? Despite making efforts in this regard, it is difficult to avoid these young boys because of the rush.

Answer: Keep your body away from them as far as possible. Even when there is a rush, try and move about in order to keep as far away from them as possible. If you are seated, request the person who is sitting opposite you to change places with you. Do not sit in a corner seat. Try to board a bus which is not crowded even if it means having to wait for some time.

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931. *Condition*: As-salamu alaykum.
After pledging allegiance to you, I was able to safeguard my gaze and protect it from casting evil glances. However, I have gradually started to fail in this regard.

Answer: Why did you not inform me immediately? When an illness returns, inform me immediately. Not informing one's shaikh is a sign of negligence and a will to commit sins. Religious duties are fulfilled through courage. When you lose courage, the *nafs* will take control. You should therefore take courage and once again start safeguarding your gaze and protecting yourself from this unlawful enjoyment. If you commit this wrong, offer twenty rak'ats optional salah.

932. *Condition*: When I was not safeguarding my gaze, I also missed out my *dhikr* and other practices. All praise is due to Allah, I have once again started safeguarding my gaze.

Answer: Be extremely vigilant in safeguarding it. Do not pollute a single glance of yours. The treatment for this is nothing but courage.

933. *Condition*: Hadrat, when I had been negligent and not safeguarding my gaze, I fell into a major calamity. A student began writing lessons with me. He was not very handsome, but a pious and righteous boy. My heart became attracted to his good character and behaviour. I gradually became so entrapped in his love that I lost all the peace and tranquillity of my life. My tears would flow constantly and cause my eyes

to become red. The affair was beyond my control and I could not do anything. When my friends tried to convince me, I said to them that this love is something which cannot leave a person. If it could leave a person, it would have left Majnun.

إلهى تبتُ من كل المعاصى ولكن حُبَّ ليلى لا أتوب

"O Allah! I repent from all sins, but I cannot repent from my love for Layla."

My friends gave up trying to convince me, and I continued crying and shedding tears.

Answer**:** I am surprised that you informed your friends but not your shaikh?! In other words, you enabled the illness to increase at a time when you were supposed to completely sever contact with him. Majnun was actually mad. Why are you following him? Why are you not following the Sunnah of the Prophet [Yusuf] who fled with his beauty upon the invitation of Zulaykha? This love for this boy is not because of his good character but his beauty. In fact, it is love for that filthy place from which excreta comes out. Just think how low and vile this is?! The *nafs* is using his good character as a veil to cause you to commit an evil deed with him. If you wish to save yourself, then sever all contact with him. Read my article, *The treatment for false love*, once daily and act upon these guidelines.

934. *Condition*: We have now separated and my condition of crying has stopped for quite some time now. But my love for him is not coming out of my heart. My heart skips a beat when I think of him. My condition changes and my heart feels like crying.

Answer**:** Ponder over this: these tears which are shed for someone apart from Allah are worse than the urine of a donkey. This is because they are earning the punishment of Allah. When thoughts of him come to your mind, do not occupy yourself in these thoughts, and do not try to chase them away. Occupy yourself in some other activity, even if it means

thinking about death and the grave. Think like this: my soul is leaving me, I am being lowered in the grave, of what assistance will this boy be to me at such a moment?

935. ***Condition*: Hadrat, love for this student has troubled me a lot and is still troubling me. I do not picture his appearance in my mind, but I think more of his ways and character.**

***Answer*:** This is also a Satanic deception. Your love is for his appearance. Ponder over this: if there was a person who is extremely ugly but has good caracters, will you have the same feelings? Nevertheless, no matter what type of relationship it is – whether it is with the appearance or the ways and mannerisms – both are absolutely *haram*. Do not think about him, do not think about his appearance, nor about his mannerisms. It is *haram* for you to think about him. The *nafs* is deceiving you into thinking of his mannerisms and wants to disgrace you through his appearance.

936. ***Condition*: Since he was extremely dignified, obedient and well-mannered, while I was in love with him, I never looked at any woman nor any other boy.**

***Answer*:** So what is so great about this? Love for a single person apart from Allah is sufficient to convey one into the Hell-fire. Repent from this.

937. ***Condition*: I am presently staying in the *khanqah* and have deferred going home. I am in search of peace and tranquillity in my heart.**

***Answer*:** Whether you go home or stay here, sever all ties with that boy. Engage in an argument and dispute with him, and have a fight with him. Do not bring thoughts of him in your heart. Imagine an ugly corpse on which worms are crawling, a terrible stench is emanating from it, and it has decomposed. Imagine this for three minutes daily.

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938. ***Condition*: As-salamu alaykum.**
I pledged allegiance to you about 8-9 months ago. I have been thinking over the sins which I am committing and those which I gave up. I have decided to present before Hadrat my illnesses of the soul so that Hadrat can decide what illnesses I am suffering from and provide a treatment for them.
After pledging allegiance, if my gaze falls on a beautiful girl or boy, I turn my gaze away immediately.

***Answer*:** This is what you ought to do. However, in today's times, one should be cautious in even raising one's gaze because these are times of nudity and absence of *pardah*.

939. ***Condition*: When I start seeking forgiveness (*istighfar*) and there is any wrong effect on the heart, I try to change the condition of my heart immediately. And I read the following lines of Hadrat from the poem, *Khoon ka samundar*:**

یہ تڑپ تڑپ کے جینا
لہو آرزو کا پینا
یہی میرا جام و مینا
یہی میرا طورِ سینا

"Living with this constant restlessness,
and drinking the blood of my desires–
This is my cup and goblet,
This is my Mt. Sinai."

In doing this, Allah removes the incorrect thoughts from my heart and I perceive a slight spark of Allah's love. But this spark goes away after a time.

***Answer*:** Deeds are our object and not conditions. Safeguarding the gaze is required, feeling a spark of love is not required. Wether one has love or does not feel love.

940. *Condition*: While I was writing these lines of *Khoon ka samundar*, I was memorizing them and tears began flowing from my eyes. The condition of my heart changed, I enjoyed this greatly and desired this condition to remain forever with me.

***Answer*:** This desire is not appropriate. The condition of the heart does not remain the same. Our main concern should be abstention from disobedience irrespective of whether we are able to cry or not.

941. *Condition*: While I was offering the *maghrib s̲alah*, tears began flowing again and I experienced a sweet pain. Now whenever I read this poem, the condition of my heart changes and I experience a subtle sweet pain. But this ends after a short while and causes doubts in me.

***Answer*:** If you are going to constantly worry about conditions, you will become despondent. Be on your guard and understand this well: conditions are not our object, deeds are our object.

942. *Condition*: I try very hard to abstain from backbiting, but I occasionally backbite unknowingly. I then think to myself that I committed a wrong and seek forgiveness in my heart, and make a promise to Allah that I will not do this in the future.

***Answer*:** It is necessary to admit your mistake to the person in whose presence you committed the sin of backbiting. And seek forgiveness from Allah as well. If the person about whom you committed this sin has come to know of it, then it is necessary to seek his forgiveness as well.

943. ***Condition*****: When anyone backbites in my presence, I scold the person and mention a few good qualities about the person whom he spoke evil.**

Answer**:** This is correct. You are doing the right thing.

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944. ***Condition*****: I am from Lohari, Jalalabad. Maulana Maseehullah *rahimahullah* was from among my relatives. Thana Bhawan was about 2-3 miles away. I visited Hadrat Maulana Ashraf Ali Thanwi *rahimahullah* on several occasions and also offered the jumu'ah salah in his *khanqah*. The issue which I would like to present is this: I used to frequent a particular pious personality. Once, he made me his *murid* in my dream. After some time, one of his *murids* regarding whom he stated that he has received *wilayat*, got Shah Sahib so angry that his *wilayat* was suddenly taken away from him probably because this *murid* himself had done something wrong, but more likely because others could not accept his progress. It is probably for this reason too that he passed away very quickly. Ever since that time, I have this fear that my condition may also be the same. Thereafter, a person usurped three hundred thousand rupees of mine. I presented the case in court and do not foresee any progress in this regard. You are fully aware of the state of our courts, and we do not give bribes. I am unemployed and distressed for some time now, and I cannot understand anything. I therefore earnestly ask you for guidance whereby I could remove the displeasure of Shah Sahib, whereas I never spoke to him in harsh terms. He passed away last year and I pledged allegiance to you. Now you alone are my guide and mentor. Kindly guide me so that my problems are solved and I get an employment. Make special *dua* for me and give me something to read, although the *duas* of the pious are sufficient. My *ma'mulat* from the time I pledged allegiance to you are as follows: reciting Surah al-Fatihah 41 times after the *fajr salah*, one *tasbih* each of *istighfar, kalimah tayyibah* and *durud***

***sharif*. Recitation of Surah Ya Sin once. The following after the *zuhr salah*: one *tasbih* each of the *kalimah* and *durud sharif*, one *manzil* of *Munajat-e-Maqbul*, one *manzil* of *Dala'il al-Khayrat* and 500 times *Allahus Samad*. Recitation of Surah an-Naba after *asr salah* and one *tasbih* of *aayat-e-karimah*. Recitation of Surah al-Waqiah after *maghrib salah* and one *tasbih* each of the *kalimah* and *durud sharif*. Recitation of Surah al-Mulk and Surah as-Sajdah after *isha salah*, and one *tasbih* each of the *kalimah* and *durud sharif*. I am also regular in offering *tahajjud, ishraq, chasht* and *awwabin*. Despite all this, evil thoughts come to my heart and I am always fearful of what is going to happen. I request you to do something for me and to guide me through a detailed reply.**

***Answer*:** I am extremely surprised and saddened after reading your letter. If you had a correct relationship with Hadrat Thanwi and Hadrat Jalalabadi, you would have developed this understanding that no person becomes a *murid* in his dream. Furthermore, you would have understood that the bestowal and taking away of *wilayat* is not in the control of the shaikh. If a *murid* is disrespectful and audacious, it is the norm of Allah for such a *murid* to suffer severe internal damage. But if the *murid* is innocent and the shaikh, due to human weakness, becomes displeased with the *murid* through the inciting of others, then no harm can be caused to the *murid*. This is because Allah knows that the *murid* is innocent. Profit and loss are in the hands of Allah – not in the hands of any Prophet nor any *wali*. You wrote that the person probably passed away quickly because the shaikh was displeased with him. This belief also needs to be corrected. The time of death is pre-determined. Life and death are not in the hands of the shaikh. The harm of disrespect reaches a person when the shaikh is a true *Ahlullah*, follower of the Shariah, and of correct beliefs. In short, if he is from the *Ahl al-Haqq* (those who are on the true path). I do not know the person whom you are referring to as Shah Sahib. Which *silsilah* did he belong to and what opinions did he have of the *Ahlullah* and true *ulama*? If the true *ulama* are not satisfied

with him, it is obligatory on you to seek forgiveness for having such a bond with him.

The evil thoughts which you are having are because of your excessive *dhikr* and *ma'mulat* which is beyond what you can bear. These days, the pious personalities are teaching few *adhkar* (plural of *dhikr*) because of the weak health of people. These days, excessive recitation causes "dryness" in the mind. This causes whisperings, wrong thoughts, and fear. If these *ma'mulat* are not deferred, it would lead to melancholy and depression.

If you wish to maintain your relationship with me, postpone all your *ma'mulat* at present. Confine yourself to the *fard, wajib* and *sunnat-e-mu'akkadah*. Be regular in informing me of your conditions and do not even wait for the time when your *ma'mulat* will be reinstated. If you agree to this, well and good. If not, you may contact someone else.

You should also have this belief that the increase and decrease in one's sustenance is not dependent on this *piri muridi* (having a relationship with a shaikh). The purpose of this *piri muridi* is the acquisition of the pleasure of Allah and success in the Hereafter. I make *dua* that Allah removes all your worries, bestows you with abundant and blessed sustenance, and blesses you with peace in this world and in the Hereafter.

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945. *Condition*: I mentioned in my previous letter that my mere thinking of the boy used to cause a pain in my heart and I would feel like crying. All praise is due to Allah, I am presently feeling much better but love for this boy has not come out completely from my heart to the extent where I do not think of him at all.

***Answer*:** Not thinking of him is neither required nor possible. It is not evil for thoughts of him to come to you, but evil to engross yourself in these thoughts or to bring these thoughts to your mind.

946. *Condition*: As the new term of teaching approaches, my heart is directing itself to the thought that I will have to face this boy once again and I my gaze will fall on him.

Answer: Take admission in another madrasah. If this is not possible, give up studying because it is *fard-e-kifayah* to become an *alim* but *fard-e-ayn* to adopt *taqwa*. When any defect takes place in the *fard-e-ayn*, the *fard-e-kifayah* is given up.

947. *Condition*: I engage in *dhikr* of 300 repetitions and also engage in *muraqabah* of the accounting of deeds. However, a very difficult and distressing issue for me is that I cannot achieve concentration. I can neither concentrate when studying a book nor when engaging in *muraqabah*. Instead, I become engrossed in so many thoughts that I cannot make *dhikr* properly. I commence salah with concentration, then forget [this concentration].It is only when I go somewhere after the salâh do I realize that I had been offering salah. Kindly guide me in this regard and also make *dua* for my success.

Answer: Continue with the *dhikr* irrespective of whether there is concentration or not. It is sufficient to repeatedly direct the heart towards the act of worship.

948. *Condition*: The article on "false love" states that one should remain so distant from the boy that one's gaze does not fall on him by mistake also. The problem for me is this: we are both in the same madrasah, in the same department, and in the same building. He is in the second year class and I am in the third year class. It is only our rooms which are divided by a large window. The students are also gathered together in one room three times a week. I will make all efforts to save my gaze from him but I will become inclined to his attractive voice. Kindly teach me a *wazifah* and make such a *dua* for me whereby this loving nature of mine comes to an end.

***Answer*:** There is no such *wazifah*. The greatest *wazifah* is action, and that is for you to leave this madrasah. If you do not do this, you will never be able to save yourself from his love. The person who does not want to do any action, and wants to continue in his sin talks like this: give me a *wazifah* whereby the sin will automatically go away. Understand this well: one is freed from sins by giving them up and taking courage, not through *wazifahs*.

949. *Condition*: [A woman writes]: My house-folk are not happy about my studying. What I would like to ask you is this: if my parents do not like to see study-books in my hand, do I have to give up studying or not? My family is religiously inclined. My brother is in the third year of the *alim* class and my father himself is an *alim*. Kindly guide me in this regard, what should I do?

***Answer*:** Hadrat Hakimul Ummah Thanwi *rahimahullah* did not approve of girls leaving their homes for the sake of studies. If male teachers are teaching and they do this from behind a veil, the fear of temptation is still present. When your parents dislike it, such studies are inappropriate. Allah did not make it compulsory for everyone to become an *alimah*. It is essential to acquire the essential knowledge of *Deen* for the purpose of practising. This can be acquired from the *Bahishti Zewar* and by consulting the *ulama*. Studying under males as is the norm in most girls madrasahs is highly disapproved by our elders. Hadrat Hakimul Ummah Thanwi *rahimahullah* said: "If you open girls madrasahs, you will hold your heads and cry [out of regret]."

A letter from a mufti from South Africa who is a *khalifah* of Hadrat.

950. ***Condition*: These days my heart is overcome by the fleeting nature of this world and concern for the Hereafter. I did not experience this condition before. Whether it is my house or car, clothes or money, in short, no matter how appealing a thing of this world it may be, I ponder over its fleeting nature and it becomes absolutely meaningless and tasteless to me. My heart neither has any desire for these things, nor is there anything which is desired.**

***Answer*:** This is a blessed condition. When the heart becomes disgusted with the world, it is referred to as *zuhd*. Hadrat Hakimul Ummah *rahimahullah* said that *zuhd* is the first step in the path of *suluk*. Be grateful for stepping onto the first level of *suluk* so that you may progress further.

951. ***Condition*: When I see anyone else engrossed in these items, I feel astonished and think to myself: "How is this person so engrossed in these beautiful homes, attached to earning by day and night, and making plans to earn wealth?! My condition is this: in the morning I have no expectation of seeing the evening. And in the evening I have no expectation of seeing the morning.**

***Answer*:** Consider this condition to be a bestowal from Allah and be grateful by saying: "O Allah! This is your bestowal, it is not my own achievement." Say this so that you do not despise others. Consider those who are engrossed in this world to be better than you because we do not know, some deed of theirs mybe accepted by Allah, while we do not know whether our deeds are accepted or not.

952. ***Condition*: At times Satanic whisperings come with great force but – all praise is due to Allah – they do not remain. I think to myself that Allah will probably give me from His treasure of cognition (*ma'rifah*) because a thief only goes to a**

place where there are treasures. The second thing I do is I offer two rak'ats of *salatul hajah* and make *dua* to Allah. I beseech Him and cry out to Him to remove this condition from me. I then experience a special type of tranquillity.

***Answer*:** Do not offer this optional salah specifically for this purpose because the treatment for whisperings is to pay no heed to them. When Satan sees you giving so much of importance to this, he will inundate you with more whisperings so that you become despondent, get fed up with optional salah, and give them up completly. All you have to do is say: "I believe in Allah and His Messengers", and occupy yourself in some other activity.

953. *Condition*: I would like to know if this renunciation of the world and constant pondering over death and the fleeting nature of the world is a temporary condition, and whether a *salik* has to treat this at any time.

***Answer*:** The condition is good, and deeds are our object. Therefore, if this condition goes away, a rational consciousness of the fleeting nature of this world is sufficient so that importance to the desired deeds remains.

954. *Condition*: I was experiencing this condition even when Hadrat visited us here [in South Africa]. One of the effects of this was that even when Hadrat's assembly occasionally contained some joke or laughter, I experienced a certain type of tranquillity, and the very same joking and laughing were the means of providing comfort to me.

***Answer*:** Congratulations. This is a sign of affinity with one's shaikh. In order to achieve a balance in this condition, you must engage in occasional joking and laughter with your special friends. Do not remain in solitude too much.

955. ***Condition*****: At present my condition is this: pondering and reflecting over the universe, imagining my lack of deeds and accounting of my deeds in the Hereafter, seeking constant forgiveness for this after the salahs, and especially quoting the following *dua* of Hadrat Shah Phulpuri *rahimahullah* which I heard from Hadrat: "O my *Rabb*! Forgive me." This is proving an excellent food for me. The tears of my eyes have developed a special bond with this *dua*.**

Answer**:** Masha Allah. This is a blessed condition.

956. ***Condition*****: As far as my *dhikr* practices go they are as follows: all praise is due to Allah I wake up in the morning for *tahajjud*, recite the Quran in optional salahs, and engage in some *dhikr*. I get up late at times and am unable to complete these practices.**

Answer**:** When you get up late, you may reduce the quantity but do not leave it out altogether.

957. ***Condition*****: I need Hadrat's advice on a particular issue: I met in a car accident last year. All praise is due to Allah, I was saved but the car was completely damaged. I was partly at fault, but the major fault was of the driver of the other car. My heart is not comfortable with presenting this case to a western court, and there is a 50% chance that I might win or lose. I consider it extremely bad to present a case in an un-Islamic court. My Islamic honour is preventing me from going ahead. Kindly advise me.**

Answer**:** You are a mufti yourself. You tell me if it is permissible to present your case before a non-Muslim in order claim your rights? The opinion of a mufti is taken into consideration in juridical matters.

958. ***Condition*****: My anger has decreased but I do not have complete control over it.**

***Answer*:** What do you mean by control? Does your anger come to you or do you act according to your anger? Do you seek forgiveness or not from the person upon whom you vented your baseless anger? Read the article *The cure for anger* daily.

959. *Condition*: At times I unknowinglyengage in backbiting. Although I repent thereafter, I feel saddened over the reason for my committing this sin repeatedly despite having made an intention of giving it up.

***Answer*:** You must make up and repent for the backbiting in the assembly where you committed it. If you do not know how to do this, come and ask me verbally.

960. *Condition*: By the grace of Allah and the blessing of Hadrat, I am able to safeguard my gaze at medical college and other places. But then this whispering immediately comes to my heart that because I saved my gaze, I am becoming selected in the sight of the girl who is before me. At first I used to take unlawful pleasure from this whispering but – all praise is due to Allah – through the blessing of Allah I no longer take this unlawful pleasure. But this whispering always comes to me and I fear the reward of saving my gaze may be changed to a sin.

***Answer*:** Nothing happens through whisperings – neither is the reward removed nor is there any sin by having such whisperings. A sin occurs through intent. Do not pay any attention to the whisperings and do not intend [to commit the sin]. Seek forgiveness as a precaution by saying: "O Allah! If my *nafs* has secretly and unknowingly taken any unlawful enjoyment, then forgive it."

961. *Condition*: If any person seems to be acting against the Shariah and then comes onto *Deen* because of some good company, I become extremely happy at seeing him like this. But if a person is equal to me, example in my class, and he

surpasses me in *Deen*, I become extremely jealous and feel grieved in my heart. If this same person happens to commit a sin, I feel happy in my heart. I am greatly distressed by this illness because I cannot fathom any treatment for it.

***Answer*:** This is a most vile form of jealousy because to be pleased with sin is an act of sin itself. Say to your *nafs*: "By becoming happy, you have become a *fasiq* (flagrant sinner). That person has become a sinner by committing a sin but you have become a greater sinner even without committing a sin. It is foolish to commit a sin. But what you are doing is foolishness upon foolishness because you did not even get the enjoyment of the sin but you are included among the *fussaaq* (plural of *fasiq*)." The treatment for it is to make *dua* thus: "O Allah! Make me as pious as the person of whom I am jealous. And forgive me from this wicked happiness which I am experiencing at the sin which he committed after he became a pious person. Do not cause me to commit the same sin as retribution for expressing this happiness. Make him more pious than before. Make him the *qutb* of our time." Speak highly of him among your friends, be the first to offer him *salam*, give him a gift occasionally even if it may be something small, when you go on a journey request his *duas* before departing, go and meet him when you return, and ask him to make *dua* for your reformation.

962. *Condition*: My *nafs* desires that I should be the only one who is praised with regards to *Deeni* matters. If a person speaks highly of another person as regards the latter's *Deen*, then instead of becoming happy over this, I find myself becoming jealous.

***Answer*:** Think of your faults like this: if just this one fault of jealousy were to be known to the people – that I am being jealous over *Deeni* matters, how much they will despise me!? Say to your *nafs*: "Just this one fault is sufficient to disgrace you. So what are you eligible for: praise or criticism? Even if people praise him, of what benefit is it – neither is he going to remain for ever, nor am I." If Allah is pleased with you and He praises

you, you will need nothing else. And this you will only come to know on the day of Resurrection. You should therefore make *dua*. Speak highly of the person among your friends and make *dua* for him in solitude for Allah to make him even more pious.

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963. *Condition*: At times when I examine my intention, I become greatly distressed into thinking that my concern and services to the madrasah are only because the enjoyment of my status and principal-ship are attached to these services. When I ponder over whether I will be upset or not if this position is taken away from me, my heart tells me that I will be upset. Although I repeatedly renew my intention by saying to myself that I am doing all this solely for the pleasure of Allah, do the above thoughts negate sincerity or not? If they negate, then how can I repent for this and what is the treatment for it? Kindly guide me.

***Answer*:** Feeling upset does not negate sincerity. Think to yourself that if the principal-ship is taken away from you and you are given some other task such as teaching, will you do it or not? Will you feel upset or not?

964. *Condition*: Despite my strict refusal and the paucity of my knowledge and deeds, people have good thoughts about me and impose upon me to deliver talks. At present, weekly programmes are conducted in different Masjids of the city. I do not know whether I should continue this or not.

***Answer*:** Just ponder over the fact that people are imposing upon you! Yet nothing imposes upon you to attend your shaikh's assembly! What was the way of our elders? Was it to embellish one's own assembly with talks or to annihilate one's self in the assembly of one's shaikh? Finding the time to deliver talks and not finding the opportunity to come to your shaikh is a sign of lack of love [for one's shaikh]. The history of the *auliya*

of Allah bears testimony to the fact that those who valued their shaikhs were the ones from whom *Deeni* services were taken.

965. ***Condition*****: I was reading your *malfuz* titled *Mawahib Rabbaniyyah*. No sooner I read it, I felt I should memorize it and then quote it somewhere. But then when I pondered over the need to quote it to others, I realized that although people will benefit from it, they will also talk in praise about me by saying that I remember the *malfuzat* very well. I have this illness of false aggrandizement and self-ego among people. I consider myself very low and find myself wicked and vile. Although two years have passed, I have not achieved any purification. I am absolutely useless, low, ignoble, and the vilest of people.**

Answer**:** When just thoughts come, these are whisperings for which you will not be taken to task. But it is an illness to intend this in the heart. Say this sentence morning and evening: "I am worse than all the Muslims at present and worse than the unbelievers and animals in the Hereafter."

966. ***Condition*****: While this may be my condition on one hand, all praise is due to Allah, I am able to safeguard my gaze. However, I have not yet achieved such perfection in this regard whereby my gaze should not even lift up in the presence of non-*mahram* females of my family. I am unable to achieve this despite making efforts in this regard and being conscious of it.**

Answer**:** Think and ponder before lifting your gaze when you are in places where there is the possibility of people not observing *pardah*. It is easier to safeguard the gaze outside. Be particular about Shari *pardah* with the family. It is not sufficient to merely lower the gaze and pass by the family women. How can one trust the *nafs* as to when it will lift the gaze and look? Furthermore, there is also the possibility of false accusation. People will think that *pardah* is not necessary. You should

therefore announce to the non-*mahrams* not to come in front of you without covering their faces and bodies.

967. ***Condition*: I am quite stressed. There is just one week left before I leave for umrah and I have not received my identity card as yet. *Insha Allah* I have collected most of my money but not all. I am quite stressed. Hadrat, it is my heart-felt desire to join you for the umrah.**

***Answer*:** I am making *dua* with all my heart and soul. It is also against cognition to be stressed because it is not appropriate to be troubled more than necessary over something which Allah has not made compulsory. If arrangements are made, be grateful. If not, exercise patience. There is no harm caused to *Deen*. Harm is only caused by disobedience.

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968. ***Condition*: There is a sin which is troubling me by day and night, viz. I have a strong urge to commit adultery. Although I have made efforts in this regard, I have not committed this sin. I am most despondent by this urge.**

***Answer*:** A person can have the urge for the filthiest sins, but this is not reproachable. It is reproachable to act on it and to take delight from thinking of it. Suppress your desires. This is a ladder which can convey a person to Allah in a few seconds. The urge to commit sins is like a manure. The more stinking the manure, the more fragrant the flowers which grow from it. But the pre-condition is for the manure to be pressed down [suppressed]. The more you suppress the filthy urges to sin, the more fragrant the flower of *taqwa* will be. Great people who spend their time in *tahajjud* do not experience that proximity to Allah which is experienced by the person who sheds the blood of his heart in saving himself from sin.

969. ***Condition*: I am in the habit of looking at the women through the holes in my house. I have even had evil**

intentions with my mother and sister. But Allah saved me. This situation has ended after attending H̲ad̲rat's assemblies on a few occasions. But I still do not trust my *nafs*.

***Answer*: It is *h̲aram* to look through the holes. When the heart has this urge, picture the day of Resurrection when lead will be poured in the eyes. Read the article, *Safeguarding the gaze*, once daily. It is essential for you to exercise such caution with your *mah̲rams* as one does with non-*mah̲rams*. Do not look at them, do not talk to them unnecessarily, and do not remain in solitude with them.

970. *Condition*: H̲ad̲rat, I am also in the habit of masturbating a lot. At times I have done this 6-10 times in a day. H̲ad̲rat, since you are the spiritual doctor, kindly provide a good treatment for this so that I may move away from this way of the flagrant sinners and come onto the path of the Prophets and *auliya*.

***Answer*:** Even if you experience thousands of urges, take courage to combat them and bear the pain which you experience in combating them. There is no treatment apart from courage to save one's self from sins. Make a firm resolution that no matter what happens – even if you were to lose your life – you are not going to take enjoyment from sin. It is because of this enjoyment that a person commits sins. You should therefore make a firm resolution not to take this enjoyment, and you will be saved. Do not remain in solitude. It is also necessary for you not to remain in privacy with *mah̲ram* women. Think of the punishment for masturbation: on the day of Resurrection, you will be before the entire creation and semen will be dripping from your hands which will be absolutely swollen.

971. *Condition*: I have extreme love for H̲ad̲rat and my heart desires to pour my condition before you, to get myself reformed, and to converse directly with H̲ad̲rat.

Answer: Spend 40 days in the *khanqah* with the intention of reformation. The treatment for people with such illnesses is to spend some time in the company of the *Ahlullah* or the servants of the *Ahlullah*.

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972. *Condition*: When any person considers me to be poor because of some reason or the other, I make full efforts to convey to him that I am not poor.

Answer: If this is merely to portray your condition, it is permissible. But if it is to display your status, it is reproachable.

973. *Condition*: In like manner, if anyone assumes that I committed a certain sin whereas I did not commit it, I make full and speedy efforts to convey to him that I did not commit such a sin and that he is mistaken. Is this also an illness? If it is, kindly show me the treatment for it.

Answer: There is nothing wrong in this. Even if – Allah forbid – you do commit the sin, it is not permissible to display it. You should therefore express your innocence from this accusation. But do not engage in too much inquiry. Place your trust in Allah.

974. *Condition*: There is another thing which I would like to ask about: there are certain illnesses which are being automatically treated by virtue of attending your assemblies. Do I have to treat them by asking you or should I let them treat themselves?

Answer: If any treatment is followed after hearing about it in a talk or reading of it in a book, and it does not go away even after treating it three times, then it is essential to inform your shaikh of your condition. Do not put yourself through the pain more than three times.

A letter from a pious personality and Hadrat's reply.

975. *Condition*: My eyes suddenly opened last night and my heart was engulfed with ecstasy with the feeling that Allah is present near the roof of my room and it is as if I am looking at Him. My heart was then overcome by fear and awe telling me: "Beware! You are before the King of kings." My condition then returned to normal. However, there is a great increase in my bond with Allah. When one of my friends who is a shaikh of a particular *silsilah* heard of this, he said to me: "You have attained your objective and you will never be able to thank [Allah] sufficiently for this bounty. It is actually a type of manifestation of the truth." Since you are *Arif Billah*, I would like to know the essence of this bounty. Was it a special manifestation? Can it be referred to *wusul ilallah* (reaching Allah)? Or is it a glad tiding of acquiring a major share of affinity with Allah (*ta'alluq ma'a Allah*)?

Answer: These conditions are neither the essentials of *wilayat* nor of *masheekhat* (becoming a shaikh). There is no bounty greater than following the Sunnah. The basis for all lofty levels is following the Sunnah. If such an exposition is experienced with following the Sunnah, it is a bounty of Allah, but is still not a criterion of merit.

Another letter from the same person and Hadrat's reply.

976. *Condition*: You were most kind in replying to me but you did not answer my question. My question was this: "What is the essence of this bounty which was bestowed to me? If it was a manifestation, then of what type? Is this referred to as *ayn al-yaqeen* (the eye of certainty)? Is this the outward form of *wusul* (reaching Allah)?" If you tell me that there is no real need to investigate all this, my reply is this: the need to know this is so that I may be endowed with the ability to express more gratitude [to Allah] based on the verse: "If you are grateful, I will give you more." If you say that these matters are not worthy of any attention and that following the

Sunnah is what is required, my reply is this: Following the Sunnah is the basis and these bounties are the fruits of following the Sunnah. One hundred percent following of the Sunnah is almost impossible. And as for *Sunan-e-adiyah* (Sunnahs which were mere personal habits of Rasulullah), even the majority of the shaikhs are deprived of this. Eating course and simple food, leading a life of poverty, fasting regularly, accepting the invitation of the poor, going to the shops to purchase items, etc. are all Sunnahs. A person will do all these according to how much of inspiration he has to do them, and he will make *dua* for the ability to do more. I had completely forgotten the matter which really prompted me to ask the question. The question is this: I had read the following in one of Hadrat Maulana Thanwi's *rahimahullah* statements: "When the time for *wusul* arrives, merely saying Allah once is sufficient." Since this is what happened to me: I just said Allah once and I witnessed what I mentioned previously, I thought of informing you and asking you the reality and essence of this.

***Answer*:** Following the Sunnah refers to *sunnat-e-mu'akkadah*. Some of the *sunan-e-adiyah* are pardoned in these times because of weakness and if people cannot bear them. For example, Rasulullah used to eat bread made of un-sifted flour. When a student of Deoband ate this, he suffered from dysentery. Consequently the *ulama* of Deoband said that the *sunan-e-adiyah* which one cannot bear are pardoned. Similarly, it is Sunnah to wear a turban. If a person cannot bear wearing it because of weakness of the brain, it is pardoned. The exposition which you experienced is one of the bounties of Allah but it is not the criterion for merit because such things are not established from the era of the Sahabah. Consult the elders for more details. Was salaam.

A letter from a *khalifah* of Hadrat from West Indies and its reply.

977. ***Condition*: Had I not held on to Hadrat through the mercy of Allâh Ta'ala, I do not know in which valley of deviation I would have been destroyed. There is a great test and much striving in saving myself from casting evil glances. This is because I have to go out for my business, especially to the shops. There are many semi-naked women and pictures of naked women there. May Allâh Ta'ala enable me to practise on the teachings of Hadrat during such occasions. Âmîn.**

***Answer*:** When you go to the shopping centres, safeguard your eyes from beautiful women because the curses of Allâh Ta'ala descend through casting evil glances. A Hadîth states: "Allâh curses the one who casts evil glances and the one at whom evil glances are cast." When a person is under the curse of Allâh Ta'ala, how can mercy descend? You should therefore safeguard your eyes and imagine the following: all these women who appear to be very beautiful today have all become 100 years old. There is a procession of 100 year old men and women. The breasts of these women are hanging one foot down and saliva is dripping from their mouths. The hands of the men are sticking out from behind them and hanging over their dry legs. The same is the condition of the women. There are swarms and swarms of flies which are sitting on them. They are buzzing around them. They are not going away despite being chased away. All these old men and women are carrying flags on which the following is written: "O those who were in love with us! O you foolish and stupid ones! Where are you? You used to constantly look at us. Why are you not looking at us now? What has happened to all your loyalties, sacrifices, moans, devotions? Come and kiss us now, suck our flowing hands and lick our saliva. O you unworthy people! Where did you waste your lives? Strike yourselves with your own shoes now." May Allâh Ta'ala protect us from false love and make us His beloveds.

A letter from a *khalifah* and Hadrat's reply.

978. ***Condition*: By virtue of Hadrat's company, I am enjoying numerous bounties, expositions, illuminations and blessings of Allâh Ta'ala. It has become extremely easy for me to live during times of prosperity and poverty. I do not experience any greatness when I am praised. At times, I am inspired to convey the teachings of Hadrat with great fervour among my friends. When my friends express their enjoyment, I shed tears of gratitude and involuntarily say: "All praise is due to Allâh. All praise is due to Allâh. O Allâh! All praise is due to You."**

***Answer*:** Mâshâ Allâh, this is a blessed condition. However, our elders placed far more importance to attending the assemblies of their shaikhs and humbling themselves, than to conducting their own assemblies. The more benefit a person derives [from his shaikh], the more benefit he will be able to impart to others. The more a person's thirst, the more frequent will his visits to water be. His condition will be thus:

سیری نہیں ہوتی، نہیں ہوتی، نہیں ہوتی

اے پیرِ مُغاں اور، ابھی اور، ابھی اور

"I am not satiated, not satiated, not satiated.
O my shaikh! Give me more, give me more, give me more."

979. ***Condition*: Although I think that these tears were not for show, I cry again in solitude and my heart becomes content.**

***Answer*:** I am most pleased by your conditions. O Allâh! Increase him (in his deeds).

980. ***Condition*: I benefited greatly from Hadrat's scolding me yesterday [I do not consider this to be a scolding, but actually Hadrat's love]. I greatly enjoyed this scolding.**

***Answer*:** This benefit and then enjoying this scolding is proof of intense love for one's shaikh. Congratulations.

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981. *Condition*: Should a person sit in the company of *mashâ'ikh* (plural of shaikh) apart from his own shaikh and take benefit from them?

***Answer*:** Showing respect to all the *auliyâ* is essential. However, one's spiritual guide is one. Just as a person's mother is one and a child drinks her milk alone. It is therefore a principle of this way [of *sulûk*] that one should hold on to one door and hold on firmly to it.

982. *Condition*: I am making every possible effort to safeguard my eyes, but it still falls on someone or the other.

***Answer*:** If a "sudden glance" falls on someone unknowingly, turn your gaze away immediately. Do not allow it to look for a single moment. A "sudden glance" is forgiven. But if there is an environment of no *pardah*, e.g. in the office, shopping centres, etc. and there is the possibility of your gaze falling on someone, you should not raise your gaze unless absolutely necessary. Be cautious when raising your gaze. If you are going to raise your gaze without thinking, the *nafs* will offer the excuse of a "first glance" or "unintentional glance" and cause you to take enjoyment from stealing an unlawful glance. When you leave your house, it is not sufficient to merely think that you do not have the intention of looking, but you should have the intention of not looking. It is only then that a person can save himself from evil glances in today's times.

983. *Condition*: My lust troubles me a lot.

***Answer*:** Do not act on your lust. In other words, do not act on the demands of the sin. It is not sinful to have lust but sinful to give vent to it in unlawful places.

984. *Condition*: There is a television at home which my father and younger brother constantly watch. I am greatly disturbed

by this. I abhor all impermissible actions and innovations. Kindly make *du'â* that Allâh Ta'ala frees them from these things and safeguards me in the future as well.

***Answer*:** If the television belongs to you, the house belongs to you or you pay the rent for the house, then the sin for having the television and their watching it will fall on you as well. If any of the above does not apply to you, you should not join them in watching and do not go into the room where the television is.

985. *Condition*: I am most restless and troubled at night when my *nafs* is overcome by lust and becomes like an injured lion. It becomes very difficult for me to control it.

***Answer*:** It is totally within your control but you are not taking courage. Make a firm determination that even if you have to lose your life, you will not bear the enjoyment of the sin and not displease Allâh Ta'ala. It is actually for this short enjoyment that a person commits a sin. Therefore make a firm determination that you are not going to bear this enjoyment. If a lion is in front of you, will you fulfil the demands of your lust? Ponder over this! When you have this inclination of committing the sin, do not remain alone. If not, imagine the Hell-fire and the inmates are being cast into columns of fire because of this enjoyment. They are neither experiencing death nor being granted life. Repeat *Lâ ilâha illallâhu* 300 times daily.

986. *Condition*: When my gaze falls on anyone, the person's shape and appearance settles in my heart.

***Answer*:** One's gaze does not fall. Because we are not cautious in today's times, the *nafs* causes one to look. You should therefore be cautious even when raising your gaze the first time. Where there is a greater possibility of no *pardah* or the presence of many young boys, do not raise your gaze unless necessary. For example, when a strong wind is blowing, one is cautious in opening one's eyes. Do not bring the thoughts of the

person knowingly in your heart. Rather, engage in some lawful conversation or some other activity.

987. ***Condition*****: I do not have full concentration in salâh.**

Answer: Bring your thoughts constantly towards salâh. When your thoughts stray, present them before Allâh Ta'ala.

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988. ***Condition*****: I am attached to a government court. A case was opened against me because of an error on my part. I have therefore been in prison for the last five months. I was introduced to you in absentia through your writings. While in prison, I had the opportunity of reading your book, *Dars Mathnawî Maulânâ Rûm*. I then obtained your other books including *Faghân Rûmî, Ma'ârif Mathnawî,* and both volumes of *Mawâ'iz Dard-e-Mahabbat* from the bazaar. Apart from the subject matter of these books, the sincerity of your heart had a great effect on me. In this way, I established a spiritual bond with you. In addition to this, I was able to practice on the three categories of patience which you explained in *Faghân Rûmî*. I learnt the correct way of paying attention to the limitless bounties of this in prison. I was also able to express heart-felt gratitude for this. No matter how much I thank Allâh Ta'ala for all these bounties, it will be insufficient.**

Hadrat, I thank Allâh Ta'ala for helping me to change my life through your writings. It seems to me that He did not send me to prison for my reformation but to an institute where your writings are taught as a course. After studying all this, religion has become easy for me and my life has also become easy. My biggest evil was casting evil glances. Despite having a wife who was righteous, patient, grateful, intelligent, educated, who offered her fives times salâh, and who constantly feared Allâh Ta'ala, I was a person who constantly cast my glance [at other women]. Despite bearing all the spiritual, physical and social harms of casting glances which you mentioned in your books, I was unable to free myself

from this evil. When I read that section of *Dars Mathnawî* in which you waged a jihâd against this harmful illness, I felt as though you wrote this book specifically for me. I thank Allâh Ta'ala for creating abhorrence in my heart towards this evil through your writings.

Hadrat, the other thing which was of fundamental help to me was your comprehensive and unique explanation of *taqwâ*. This explanation solved a major problem of mine and provided my heart with peace and tranquillity. Despite repenting over past sins and resolving not to commit sins in the future, evil thoughts and Satanic dreams caused much trouble to me. But when I read your explanation of *taqwâ* wherein you stated that the substance of evil is dependent on *taqwâ* and it is its fundamental prerequisite. You also stated that the level of *taqwâ* is directly connected to the substance of evil and disobedience. You mentioned that the angels may have the honour of being sinless but not the honour of being *muttaqî*. You also stated that the reason for the *auliyâ* enjoying superiority over the angels is that their mental anguish is changed into tranquillity and pleasure. As per your teaching, the more obstinate the *nafs* becomes, the more tranquillity I experience.

Hadrat, I am endeavouring with much effort and dedication to do two of the three things which you stipulated for the giving up of sins. Namely, showing courage from my side and beseeching Allâh Ta'ala for help. I devotedly make the two *du'âs* which you taught, viz. "O Allâh! Have mercy on me by enabling me to give up sins. Do not make me wretched because of my disobedience to You."

Although there are fewer opportunities to commit sins for a normal prisoner, there are still opportunities for him to speak lies, backbite, watch filthy films, masturbate, etc. When I resolved not to commit sins in the future, these four evils came before me which I could practise on, to abstain from sins and evaluate myself and see to what extent I have the ability to abstain from sins in the future. It is through the

special grace and bounty of Allâh Ta'ala that I have freed myself from these four sins.

Hadrat, as far as the third thing for the giving up of sins is concerned, viz. obtaining the *du'âs* of the special servants of Allâh Ta'ala and benefiting from their company, when I started reading your books since the last two months, I am counting each and every day that – *inshâ Allâh* – when I am released from prison, before I even go home, I will come to you first so that even before I enter into the occupations of this world, I will request your *du'â* for Allâh Ta'ala to bless me with obedience to Him with devotion for the rest of my life and to free me from sins forever. Âmîn.

Hadrat, the third thing which made religion and my life easy for me is a rare prescription of yours according to which I fulfil the *fard, sunnat-e-mu'akkadah* and *wâjib* acts and abstain from sins. This is better than remaining in *wudû* and offering optional salâh all the time. Instead of offering the seventeen rak'ats of *ishâ*, I offer two rak'ats with devotion and humility. When Allâh Ta'ala changed my way of thinking in prison, the desire which is occupying my heart is this: the obedience to Allâh Ta'ala should not go to waste, I should not commit any sin, I should turn in repentance to Allâh Ta'ala, fulfil my duties with full effort and commitment wherever Allâh Ta'ala destined my sustenance, I remain aloof from the gatherings of this world, and spend my time with my wife and children while enjoying the bounties of Allâh Ta'ala with a life of tranquillity. When I read your books on this subject, this small seed which was within me grew into a large tree, and I obtained a simple formula for living my life. I thanked Allâh Ta'ala for this.

Hadrat, had you not divided the evil of "casting evil glances" into three parts and not included the precondition of the heart fleeing from this sin, then although sinners like us would have been able to flee from this evil with our eyes and bodies, we would have continued taking enjoyment from this evil by bringing our past sins into our heart. This would have caused

additional discomfort to us. By laying down this precondition of the heart fleeing from this sin, it has at least made things easy for me. Since the heart is connected to Allâh Ta'ala, to replay the pleasure of sins in our hearts entails great treachery against Allâh Ta'ala. How can one bear this? Hadrat, people ought to thank you for providing such enlightening explanations.

Hadrat, although you do not really need the *du'âs* of sinners like us, the benefits which I derived from your writings and your kindness which you showed to me compels me to make *du'â* for you. I do not know how many people are deriving benefit from your kindness. May Allâh Ta'ala bless you in your life and health so that sinners like me may continue receiving salvation. Âmîn.

Hadrat, there are two objectives of this letter: firstly to express my gratitude for your acts of kindness which you did to me, my family, and to a certain extent, to my forthcoming progeny. I did not intend thanking you for all this through this letter. Rather, I intended coming personally to you. However, my imprisonment is prolonging. In comparison to the type of my crime, my prison term thus far and refusal of bail has surprised both the lawyers and the people of my court. The efforts for my bail which seem to be very effective are surprisingly failing. I decided to present my case to you and request your *du'â* for my release. This is the second major objective of my letter. I had already decided to spend the rest of my life under your supervision, but it may also be the will of Allâh Ta'ala for my release to be realized through your *du'âs*. I am therefore presenting my case to you even before my release.

Hadrat, my crime does not entail trampling on the rights of fellow humans. Rather, it is solely a juridical issue. In fact, when I reflect over my past sins, I am fortunate in that I do not find any sins which trampled on the rights of fellow humans. As far as sins with regard to the rights of Allâh Ta'ala are concerned, your teachings once again proved a

refuge for me. On pages 339-340 of *Dars Mathnawî* of Maulânâ Rûm, you laid down certain conditions for the acceptance of repentance. By the grace of Allâh Ta'ala, my heart testifies that these have been fulfilled. My heart therefore enjoys tranquillity. If, through the inspiration of Allâh Ta'ala, I repent over my past sins and make a firm determination to abstain from them in the future, then as per your teachings, I am fortunately not worthy of detestation. Just as my heart is attached to you, I have strong hopes that you will make *du'â* for my salvation in both worlds.

Hadrat, in accordance with your teachings, I have been presenting myself before Allâh Ta'ala for the past two months with the following *du'â*: "O my Sustainer! No matter how many my sins may be, they are an atom's weight in comparison to Your wide and expansive mercy. Engulf my sins in Your mercy and bestow me with salvation in both worlds. My dependence, lack of resources, weakness and incapability are in no comparison to Your limitless stature, greatness and power. In comparison to Your limitless greatnesses, I am like a mosquito which sat on the horn of a bull and then flew away without it even perceiving this. O Allâh! Whatever decision You made for me is based on absolute justice because You do not wrong anyone. However, O Allâh! It is because of my evil deeds that this decision is weighing heavily upon me and causing me pain. O Allâh! You are not bound to Your decisions. Your decisions are bound to You. Therefore, by virtue of Rasulullah (Sallellaho alaihe wasallam) and Your righteous servants, change this bad decision into a good one."

Hadrat, these words of yours are most valuable. They have been taught by the special servants of Allâh Ta'ala. But they are uttered by an ignorant and sinful person. Hadrat, Allâh Ta'ala bestowed many bounties to me while in prison – as I explained previously. In addition to this, establishing a bond with you appears to be a mortgaged bounty for coming to prison. I acknowledge all these bounties, but a prison is still a

prison and is most discomforting to me. In the midst of severe depression last night, I repeated the words:

يَا حَيُّ يَا قَيُّوْمُ بِرَحْمَتِكَ أَسْتَغِيْثُ

And I suddenly thought of you and it came to my heart to request you to make *du'â* for my release, for Allâh Ta'ala to remove me from this pain and depression, He blesses me with salvation from sins, keeps me steadfast against sins, and helps me in offering salâh with humility and devotion.

***Answer*:** I received your letter and read it word for word. I was greatly pleased. The more I read, the more pleased I became. You fully understood my teachings and valued them greatly. My heart is most pleased when my teachings benefit others and are means for their guidance. If Allâh Ta'ala accepts this through His kindness, it is sufficient for my salvation. Make *du'â* that Allâh Ta'ala does not allow the cries of my heart to go to waste, He makes them a means for the guidance of the *ummat* and He accepts them.

Hadrat Hâjî Imdâdullâh *rahimahullâh* says: "At times, kindness comes in the form of punishment, and vice versa." It is gauged from this that the calamity which has afflicted you is not a calamity but a mercy because you have come close to Allâh Ta'ala. However, may Allâh Ta'ala convert this bounty of a calamity into a bounty of well-being, comfort, and freedom. I make *du'â* with my heart and soul for Allâh Ta'ala to release you as quickly as possible through His kindness. I was even more pleased on learning that you are clear with regards to your dues with your fellow humans and that your present difficulty is not because of trampling on the rights of your fellow humans. Nevertheless, I am making *du'â* and – if Allâh Ta'ala wills - will do so in the future as well that you are released quickly. On reading your letter, I have also developed a desire to meet you. It is the experience of our elders that by reading the following lines from the *Qasîdah Burdah* 1001 times, every difficulty is removed:

هُوَالْحَبِيْبُ الَّذِىْ تُرْجٰى شَفَاعَتُهٗ

لِكُلِّ هَوْلٍ مِّنَ الْأَهْوَالِ مُقْتَحِمِ

"He [Muhammad (Sallellaho alaihe wasallam)] is the beloved whose intercession is hoped for from every calamity which engulfs a person."

You may read little by little at a time at different times so that you do not get tired. Or if you have some friends who are willing to join you in reading this, they all could get together and you could read the total number at once. Make *du'â* at the end for Allâh Ta'ala to fulfil your objective quickly.

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989. *Condition*: All praise is due to Allâh Ta'ala, by the blessings of Hadrat, I am experiencing a strange sweetness in making *dhikr*. It is as though I am seated before my beloved Sustainer and the rains of light are descending on my heart. I am feeling the sweetness of love on my tongue. When I send *durûd* (salutations to Rasulullah (Sallellaho alaihe wasallam)), I feel that I am seated before Rasulullah (Sallellaho alaihe wasallam) and the rains of light which are descending upon him, some of those drops are falling on me as well. When I am reciting the Qur'ân and offering salâh, I think that I am meeting my beloved Allâh and standing beneath His Throne when offering salâh and making *rukû'* and *sajdah* there. Together with this, my heart is also humbled before Him and manifestations are pouring upon me.

Answer: These are blessed conditions. However, conditions are praiseworthy but not our objectives. Our objective is following the Sunnah and Sharî'ah, and abstaining from sins. Practising on this in the correct manner is dependent on reformation of the soul and reformation of our character. You should therefore focus your attention to reforming your soul. If one is not particular about abstaining from sins, these conditions are of no consequence.

990. ***Condition*****: When anyone praises me, I perceive greatness in myself.**

Answer**:** Think of your faults at such a time. Were it not for Allâh's quality of concealing faults, then instead of people praising me, they would speak ill of me. You should therefore be grateful over this quality of Allâh's concealing of faults and be mindful of your insignificance.

991. ***Condition*****: At times when I see a person committing a sin, I look down upon him. For example, when I see a person not offering salâh, his insignificance comes into my heart. Kindly provide a treatment for this.**

Answer**:** Think to yourself that it is possible that a certain deed of his has been accepted by Allâh Ta'ala and Allâh Ta'ala has already passed a decision of his forgiveness. Whereas, a certain deed of mine is disliked by Allâh Ta'ala and I will be taken to task for it. It is therefore foolish to look down on someone and consider yourself to be great before your death.

992. ***Condition*****: Can I attend the talks and lectures of different** ***'ulamâ'*****?**

Answer**:** You must have respect for all the *Ahlullâh* in your heart but your *muslih* (spiritual guide) is one. This is similar to going to one doctor for physical illnesses while still having a respect for other doctors. It is therefore the teaching of our elders to hold on to one door, and to hold on firmly to it.

993. ***Condition*****: [A woman writes]: I was unable to complete my** ***'âlimah*** **course because my husband stopped me. I have now started** ***hifz*** **[of the Qur'ân].**

***Answer*:** It is also necessary for you to obtain your husband's permission for this.

994. *Condition*: At my in-laws, my husband's younger and elder brother remain in the house most of the time. This causes me much difficulty in remaining in *pardah*. They do not trouble me, but I find it difficult to do my housework in their presence. I wrap myself in a large sheet and attach the face-piece (*niqâb*) to it.

***Answer*:** This is the way of Shar'î *pardah* in the house. Your face should not be visible at all from behind the face-piece. When there is no one else at home, stop the non-*mahrams* from entering the house. Do not have meals on the same table with non-*mahrams*.

995. *Condition*: I do not talk to anyone nor reply to anyone. I am unable to make *pardah* of my voice. I try to speak less. When I have to ask about anything in the house, my voice reaches the non-*mahrams*.

***Answer*:** Do not speak unnecessarily with non-*mahrams*. If there is any essential thing to speak about, you may speak by making your voice stern. *Pardah* of the voice does not mean that non-*mahrams* should not hear your voice at all. There is no harm in changing your voice when it is necessary to talk.

996. *Condition*: My husband becomes angry over every matter and becomes displeased over trivial things. He is remorseful later on but when he is angry, he stops talking to me.

***Answer*:** You must try and regain his pleasure even if it is his fault. The sixth part of *Bahishtî Zewar* has a section on manner of living with one's husband. Read this section daily.

997. *Condition*: It has been about one to one and half years since I could not present myself to you nor write to you with

regard to my reformation. I attended your assemblies occasionally.

***Answer*:** If you attended regularly then – *inshâ Allâh* – your reformation would have continued even without corresponding with me.

998. *Condition*: Hadrat, all praise is due to Allâh Ta'ala for I married a girl who is in *pardah* and who also did two years of the *'âlimah* course.

***Answer*:** You must be most considerate to her, forgive a thousand mistakes of hers, and do not become angry at her. A Hadîth states: "A brave person is not one who topples others in wrestling. Rather, a brave person is he who restrains himself when angry." I am emphasising this because you have an angry temperament.

999. *Condition*: Hadrat, my wife is the only one who observes Shar'î *pardah* in my family. I do not meet with my family because of their statements, and do not take my wife to them. What should I do?

***Answer*:** You may take her on condition she does not appear before non-*mahrams*. You should occasionally meet them so that you may fulfil the duty of maintaining ties of kinship.

1000. *Condition*: Hadrat, I seek special permission to write as much as possible to you so that I may make up for the past.

***Answer*:** Practise on the directives which I give you for fifteen days and then inform me of your condition.

1001. *Condition*: I live in Banû in Sarhad, I am about thirty years old, and I am a graduate. I have been studying your *Mawâ'iz* for quite some time now. I learnt quite a bit from your *Mawâ'iz* when I came several times to the *khânqâh* in

Lahore. I am making full efforts to practise on all that I learnt. Because there is a vast distance between Banû and Karachi, I try to quench my thirst by studying Hadrat's *Mawâ'iz*. These are coming to me via the post and I am particular in studying them.

Hadrat, I am so desirous of meeting you for which I do not have sufficient words to describe this. I would like to sit in your assembly. Hadrat, when I occasionally recite the Qur'ân, attend an assembly, or read your *Mawâ'iz*, I experience a strange condition, my heart becomes extremely soft, and my tears flow spontaneously. I experience much tranquillity and joy in this condition. But this condition does not remain. I do not know why this condition does not remain with me all the time. I would like to have the fear of Allâh Ta'ala all the time in my heart so that I am never inclined towards sin. Allâh Ta'ala has been most kind to a sinful person like me in the sense that my heart remains occupied solely in the remembrance of Allâh Ta'ala even during these times of temptation and sin. Hadrat, I would like you to place your hand of affection on my head and I follow the straight path under your guidance. I desire this so that my evil ways may be rectified. I desire my reformation.

***Answer*:** My heart is pleased by your love. Continue with this correspondence. List your internal illnesses and practise on the directives which I give you. Informing one's shaikh of one's conditions and following his directives is the way to reformation. Include a self-addressed envelope when you write to me. I am sending you the article titled, *Mukâtabat Islâhî* (correspondence for the sake of reformation). Do not worry about conditions. Your heart will feel attached [to worship] sometimes, and sometimes it will not feel attached. Sometimes one perceives the love of Allâh, and does not perceive it at other times. Conditions are not the objective, deeds are the objective. Whether you experience a condition or not, deeds have to continue. If you are abstaining from sins and do not experience any condition, there is no harm in this. Progress is made

through deeds and not conditions. Even if the heart is inclined towards a sin, it is not considered to be a sin. But it is a sin to act on this inclination, i.e. to commit the sin. It is not necessary for the heart to be attached to the worship of Allâh Ta'ala. But it is necessary to attach the heart. Even if the heart does not want to engage in worship, you have to impose upon it to engage in worship. The reward for worship and proximity to Allâh Ta'ala will increase. I am making *du'â* with my heart and soul for all your noble intentions.

1002. ***Condition*****: My wife is very sharp-tongued. She makes very serious statements. If I were to warn the children against their stubbornness, she goes against me and fulfils their demands. If I warn her against doing anything, she tells me to get another wife and she will also separate from me. Sometimes I am overcome by anger and I scold her. She becomes even more rebellious.**

Answer**:** A woman has half the intelligence and is created from a crooked rib. Continue interacting with her despite her crookedness. If you try to straighten her, you will break her. Lower yourself to her level and speak with her just as one speaks to a child in accordance with the child's intelligence. You will only succeed if you forgive a hundred thousands mistakes of hers. In this way, you will also gain such proximity to Allâh Ta'ala which cannot be acquired by those who are regular in offering the *tahajjud salâh*. Many of the *auliyâ* of Allâh Ta'ala reached the ranks of the *siddîqîn* by exercising patience over the sharp tongues of their wives. This is especially so when she is angry. Even if she is wrong in her anger, you should not become angry. Move away from there and do not engage in any further conversation [on this subject]. When she is in a good mood later on, you may make her understand with wisdom and affection.

1003. *Condition*: After listening to your pain-filled talk, the condition of my heart changed and I became more conscious of my mistake. I thought to myself thus: "O you foolish and shameless donkey! If this shaikh leaves this world, where will you go to?" By the grace of Allâh Ta'ala, I went to the Masjid of the *khânqâh* immediately after your assembly. I cried before Allâh Ta'ala, repented over my sins, and sought forgiveness. By the grace of Allâh Ta'ala, I shed many tears. I never shed tears before this while making *du'â*. I made a promise with all my heart that I will not commit any sins even if I have to lose my life. May Allâh Ta'ala bless me with patience and steadfastness.

Answer: Mâshâ Allâh. All sins are forgiven through repentance. However, a *murîd* also has to learn the manner of giving up sins and he should be concerned about his reformation.

1004. *Condition*: My heart feels as though it is empty. There is neither Allâh in it nor any idol.

Answer: Once you repented, there is nothing but Allâh Ta'ala in your heart even if it may appear to be empty.

1005. *Condition*: Should a *murîd* also inform his shaikh of the details of how he led his life before he pledged allegiance?

Answer: No. He should inform the shaikh of his present conditions. If he is committing any sin, he must inform him of it in vague terms and learn the treatment for it.

1006. *Condition*: If you grant me permission, should I take admission in any madrasah or not?

Answer: Knowledge of Islam is a great bounty. The person who has the opportunity of seeking it should most certainly do so.

1007. ***Condition*****: I am very lazy in acting on the Sunnah despite having knowledge of it. I forget about it at the appropriate times and do not practise on it. Kindly provide a treatment for this.**

Answer**:** Following the Sunnah refers to the *sunan-e-mu'akkadah*. As for the *sunan 'âdiyah* (the things which Rasulullah (Sallellaho alaihe wasallam) did as a habit), the more you practise on them, the more your love [for Allâh Ta'ala and His Rasul (Sallellaho alaihe wasallam)] will increase. This is on condition that you abstain from acts of disobedience. If a person practices on the *sunan-e-'âdiyah* while committing sins at the same time, then his dreams of gaining the love [of Allâh Ta'ala and His Rasul (Sallellaho alaihe wasallam)] is synonymous to living in a fool's Paradise. This is because the greatest Sunnah is *taqwâ*. Paying particular attention to this Sunnah is more essential than being regular on the *sunan-e-'âdiyah*. By paying particular attention to *taqwâ*, one will automatically be inspired to practise on the *sunan-e-'âdiyah*.

1008. ***Condition*****: I perceive the foul smell of self-conceit in myself. I try to imagine myself to be worse than all the Muslims but I occasionally look at my own good qualities and compare them to others. I also reflect over this verse: "Whatever good you acquire, it is from Allâh."**

Answer**:** The good qualities which you possess should not be considered to be your own accomplishments. Rather, consider them to be bestowals from Allâh Ta'ala and be constantly fearful of these bestowals being snatched away from you. Moreover, fear of non-acceptance is also a treatment for this self-conceit. If you do this, your merits will be insignificant in your eyes and you will beg for their acceptance in the court of Allâh Ta'ala.

1009. ***Condition*****: I learnt of a most evil form of jealousy, viz. jealousy against religious people, from a letter published in**

***al-Abrâr*. I became very concerned about myself because I attend Hadrat's assembly where many new people attend. They are younger than me but ahead of me in religious matters. I fear that this jealousy may be concealed in my heart.**

***Answer*:** If it is concealed in your heart, act on the treatment which is given in *al-Abrâr* and inform me of your condition after fifteen days.

1010. *Condition*: I had verbally informed you about casting evil glances and my weakness in making an intention of not looking. All praise is due to Allâh Ta'ala, I benefited from what Hadrat said that I should address myself and say: "O you old and wretched man! The hairs of your beard are becoming grey. Do you have no shame?" Hadrat, if my eyes fall on someone even once a week due to my weakness, I feel terrible and desire that I be protected against this "sudden glance" as well.

***Answer*:** If you do not have the intention of not looking, do not consider the "sudden glance" to be a "sudden glance". Say the above-quoted statement, go to the bathroom and strike yourself on your neck.

Another letter from the same person.

1011. *Condition*: I informed you about my jealousy in the previous letter. The letter which is published in *al-Abrâr* mentions two types of conditions and the treatments for them. I therefore tried both treatments. I try to be the first to greet the person against whom I perceive jealousy and also request his *du'âs*. I gave him a notebook as a gift. I increased my friendship with him. I also gave him a lift to his house on two occasions. I opened the door of the car for him and seated him inside first.

***Answer*:** Also make *du'â* that Allâh Ta'ala increases his bounties and praise him among your friends.

1012. ***Condition*: I feel that only I should be praised as regards companionship to the shaikh and that the shaikh should not praise others. I feel that I should surpass everyone in the shaikh's love for me. I am making *murâqabah* of the treatment which you provided. All praise is due to Allâh Ta'ala, I feel some improvement in the illness but I would like to feel true happiness when others progress in their proximity to the shaikh.**

***Answer*:** It is not a bad thing to want to surpass others in matters of *Dîn* and to be ahead of all of them in your love and proximity to your shaikh. But it is *haram* to desire the *Dînî* fall of others and their deprivation from proximity to the shaikh. Continue making *du'â* for their *Dînî* progress.

1013. ***Condition*: As per your instruction, I leave home with the intention of not casting a glance and I also strike myself [when I commit this wrong]. I also repeat the above-quoted sentence again and again when I am on the road. Previously I assumed the "sudden glance" to be a "sudden glance" and that it is impossible to save myself from it. However, by acting on your treatment, I have been gradually convinced that one can save oneself from it and it is also necessary to save oneself from it. The initial few days were disappointing but when I made additional efforts in this regard, I began perceiving a benefit. Together with this, I occasionally have this fear that if I abstain from looking totally, I will be deprived of all information. For example, I will have no knowledge whatsoever of the signboards on the roads, the boards of the shops or the bazaar, etc. And it is at these places that the "sudden glance" falls most of the time. However, this thought does not last for long and I think to myself: *inshâ Allâh*, I will not lift my gaze irrespective of the loss. I am experiencing much difficulty in this exercise but I am also experiencing tranquillity in my heart.**

***Answer*:** I did not say you must not look at all. Rather, you must be cautious when looking. Do not lift your gaze carelessly

where there are many women. When there is no carelessness, then whenever your gaze falls, it will be a "sudden glance" which is forgiven. These days, the signboards on the roads have pictures of women. Looking at these is absolutely *haram*. What is the benefit of information which destroys one's *Dîn*. The temperament of a *sâlik* should be this:

تُو کر بے خبر ساری خبروں سے مجھ کو
الٰہی رہوں اِک خبردار تیرا

"O Allâh! Make me uninformed of all information, and keep me forever vigilant of You."

1014. *Condition*: I would like to inform you of a sin which is in me, viz. speaking lies. My condition in this regard is that I utter lies a lot in my business. For example, my father gives me money daily to keep in a box. When he asks me the amount which has been collected, I tell him an amount which is 100-200 rupees less. Later on I think to myself that I spoke a lie. I then make *istighfâr*.

Answer: Inform the person to whom you spoke a lie that a certain statement of yours is a lie or was a lie. Try to admit this as quickly as possible.

1015. *Condition*: I take that amount for myself I use it to attend your assembly or spend it in other *Dînî* matters. I spend quite a bit of it for myself as well. I utter lies on many other occasions as well. But I do not obtain any money through lies from any other place.

Answer: This is not only a lie but also amounts to treachery and stealing. Ask your father for forgiveness. Agree upon a salary or pocket-money for yourself with him. It is not permissible for you to take any more than what is agreed upon. The dues

which a person owes to others cannot be forgiven unless they themselves forgive the person.

1016. ***Condition*: When I converse with my friends, I utter many lies. I seek forgiveness later on and make an intention of not committing this sin again.**

Answer: You should certainly seek forgiveness but this is not sufficient. Acting on the above-mentioned advice is also necessary to reform your habits. In other words, inform the person to whom you spoke a lie that a certain statement of yours was a lie.

1017. ***Condition*: Allâh Ta'ala is safeguarding me from casting glances at strange women. But the actual issue is with relatives and other associates. I practise no *pardah* whatsoever with my cousins. In fact, I even shake hands with them. But I am now becoming fearful of going to anyone's house, and this could lead to severing ties of kinship. If I do go, should I not talk at all or am I permitted to at least greet them? What type of relationship should I have with my paternal uncle's wife, maternal aunt (wife of mother's brother), and other elderly women?**

Answer: Shaking hands with non-*mahram* women is a serious sin and a serious temptation. Take courage and adopt Shar'î *pardah*. You cannot practise on *Dîn* if you do not take courage. Do not bother about anyone in this regard. Observing *pardah* with non-*mahrams* does not entail severing ties of kinship. How can it be permissible to maintain contact with non-*mahrams* and converse with them? Yes, if there is something necessary to say, you may say it while observing *pardah*. Very old non-*mahram* women may come before you but they should cover their heads.

1018. ***Condition*****: A few days back some friends came to our house and I had no habit of observing *pardah* with them. But on this occasion, I experienced some fear and remained out of the house all the time in order to save myself. But when I returned home, they were coming out of the house and my eyes fell on them. I had to reply to their greeting and shake hands with them as well.**

Answer**:** You did very well by remaining outside the house in order to save yourself from sin. But why are you saying that you had to greet them when they came before you? You should rather say: it was through my cowardice and lack of courage that I displeased Allâh Ta'ala. You did not take courage. Take courage in matters of *Dîn*. If they feel offended, let them. No one is going to accompany you in the grave. Do not fear the creation, fear the displeasure of Allâh Ta'ala.

1019. ***Condition*****: People are saying that [if a person observes *pardah*] he will leave the whole world aside. What reply should be given to them?**

Answer**:** When the Prophets and *auliyâ* observed *pardah*, did they leave the whole world aside? Even in today's times, there are numerous pious servants who are particular in observing Shar'î *pardah*. Has the entire world left them aside? The world is following them like they are their servants and attendants. When a person becomes the beloved of Allâh Ta'ala, the world becomes his slave.

1020. ***Condition*****: I am very fearful of ostentation. Whenever I do any deed, the thought comes to my heart that I am showing off whereas I am not even doing any optional act of worship.**

Answer**:** When any good deed is abandoned out of fear for ostentation, then this is also ostentation. Ostentation takes place with intention and not with whisperings and thoughts. Make the intention of Allâh's pleasure in every deed. When the

intention is for the pleasure of Allâh Ta'ala, then there is no difference whether people are looking or not. Ostentation is not with looking but with showing. No good deed should be left out of fear for people. Abandoning a good deed out of fear of people is also ostentation.

1021. ***Condition*: How should one recharge one's *îmânî* battery? My charge gets finished very quickly.**

***Answer*:** By presenting yourself in the service of your shaikh, being particular with the remembrance of Allâh Ta'ala, and abstaining from sins.

1022. ***Condition*: H̲ad̲rat, I beseech you in the name of Allâh Ta'ala to bring me on this path for the sake of Allâh Ta'ala and to teach me all the *adhkâr* (plural of *dhikr*) which are taught in order to traverse all the levels of *sulûk*. If Allâh Ta'ala wills, I will carry out all which you show me. I am prepared to carry out every difficult task in order to provide tranquillity to my restless heart. I made *du'â* to Allâh Ta'ala to bless me with life and I received respite in this regard. I am now asking you not to reject my request. Convey me to Allâh Ta'ala. Enable my ship to cross over as well. My generous Master [Allâh Ta'ala] will reward you greatly.**

***Answer*:** The crux of *sulûk* and *tas̲awwuf* is the abandonment of vile qualities, the adoption of praiseworthy qualities, the disappearance of negligence towards Allâh Ta'ala, and the development of focusing one's self towards Allâh Ta'ala. The *adhkâr* which were shown to you are sufficient. In today's times, the chief of all *adhkâr* and the greatest *dhikr* is abstention from the disobedience of Allâh Ta'ala, especially casting evil glances. This correspondence of reformation is done with this in mind. The friendship of Allâh Ta'ala is dependent on abstention from sins. There is absolute success in this path of Allâh Ta'ala. There is no failure in it. The person who sought Allâh Ta'ala in this

world most certainly found Him. There is not a single example of a person seeking Allâh Ta'ala and not finding Him. Remain at ease.

1023. ***Condition*****: When I spend any wealth in the cause of Allâh Ta'ala, I think to myself that I did a very great thing.**

Answer**:** Think to yourself thus: this wealth which I spent will only be great if it is accepted by Allâh Ta'ala. And you have no knowledge of this at present. You should therefore continue fearing [its non-acceptance] and make *du'â* for its acceptance. Also think to yourself that the inspiration to spend in Allâh's path was also bestowed by Allâh Ta'ala and it was not your own accomplishment. Continue doing good deeds and continue fearing. Do not do so much that you give up fearing. And do not fear so much that you give up doing.

1024. ***Condition*****: I am in the habit of searching for the faults of others. No matter how good a person may be, I search for his faults.**

Answer**:** The cause of this is pride. If you think of your own faults, your insignificance will become manifest to you. Consider the faults of others to be a mere cold while your faults to be leprosy. Think to yourself that it is a wretched habit to search for the faults of others. It is like a fly which searches for wounds and does not go to healthy bodies. As long as you are not completely cured of this, continue informing me of your conditions. Do not be satisfied until you are fully cured. Say the following morning and evening: "I am worse than all the Muslims at present. And worse than the unbelievers and animals in the Hereafter." The person who does not look at his own faults searches for the faults of others.

نہ تھی حال کی جب ہمیں اپنے خبر رہے دیکھتے اوروں کے عیب و ہنر

پڑی اپنی بُرائیوں پر جو نظر تو نگاہ میں کوئی بُرا نہ رہا

"When we did not have knowledge of our own condition, we began looking at the faults and merits of others. No sooner our eyes fell on our own faults, we did not consider anyone else to be evil."

1025. *Condition*: I talk a lot. I request Hadrat to provide a treatment for all these illnesses of mine.

***Answer*:** The angels record whatever you utter and you will be taken to task for inappropriate statements on the day of Resurrection. You should therefore think before you utter anything. Never speak anything which entails a sin. Do not engage in excessive lawful talk. But you may speak as much as you like when it comes to *Dînî* conversations. There is no harm in this.

1026. *Condition*: It is through the blessings and attention of Hadrat that I am experiencing such sweetness in making *dhikr* that I am becoming intoxicated by it. It is through the blessings of Hadrat that several times a day I feel that my heart is attached to Hadrat's heart and spirituality and blessings are being transferred into my heart.

***Answer*:** The above-mentioned conditions are praiseworthy but not the objective. The sole objective is following the Sunnah. There is no bounty greater than following the Sunnah.

1027. *Condition*: Through the blessings of Hadrat, when I need anything or merely think of a certain thing, I immediately receive it from somewhere or the other as a gift. I am never in any trouble.

***Answer*:** Consider this to be the kindness of Allâh Ta'ala and not your own accomplishment. Allâh Ta'ala is providing to all the animals and unbelievers as well. He is fulfilling all their needs as well. The fulfilment of one's needs by merely thinking of them is not the criterion for virtue. The criterion for virtue is *taqwâ*. This is dependent on acceptance [from Allâh Ta'ala].

Absolute knowledge of this will only be obtained after one dies. You should therefore continue fearing and do not be proud.

1028. ***Condition*: Hadrat, you had written that I should offer eight rak'ats of optional salâh with every *qadâ salâh*. It is a bit difficult for me to do this because I do not have sufficient time. For example, I have to study immediately after the *maghrib* and *'ishâ salâhs*. We also have classes after the *zuhr salâh*.**

***Answer*:** If you are unable to offer the optional salâh and you miss a particular salâh, then do not have breakfast on that day. Offer the *qadâ salâh* instead.

1029. ***Condition*: Hadrat, although I am trying a lot to safeguard my eyes, wherever I walk, my eyes fall on non-*mahram* women and young boys. Although I avert my eyes quickly, my gaze nevertheless falls on them. Kindly provide a treatment for this and save me from difficulties.**

Answer: Where there are crowds of women and young boys, lower your gaze towards the road and walk. Do not look to your right and left because this is an environment of no *pardah*. If you do not take precautions, your gaze will fall on them, your *nafs* will take enjoyment from this, and you will think that it is the first glance. Whereas it is a deception of the *nafs* in not allowing you to take precautions. The "first glance" in such places is not considered to be the "first glance". Rather, the *nafs* deceived you into looking. You should therefore impose a fine on your *nafs*. Give three rupees in charity for each time you cast an evil glance.

1030. ***Condition*: A very dangerous illness is this: there are beardless boys sitting in front of me in my class. I am**

disturbed at looking at them. In other words, I have to make much effort in this regard.

***Answer*:** Why do you look at them? Do not even cast a single glance at them. Do not even look at them from the corners of your eyes. Change your place and sit far from them. Strive in this regard and you are promised to receive the sweetness of îmân.

1031. *Condition*: Evil thoughts come to my heart.

***Answer*:** This is the consequence of not safeguarding your eyes. If you are strict in safeguarding your eyes, these thoughts will also decrease. When thoughts about past sins come to you, do not occupy yourself in them. Occupy yourself in some lawful activity.

1032. *Condition*: I try a lot not to look but my gaze still falls on them. Kindly provide a treatment for this.

***Answer*:** You are not trying, you are merely having a feeling.

جذبات ہی پہ اپنے نہ مجذوب شاد رہ

جذبات ہیچ ہیں جو مرتب عمل نہ ہو

"Do not be content through mere feelings. Feelings which do not lead to action are useless."

You should make the effort of making this intention before leaving your house or your hostel that you are not going to look at any young boy even if you were to lose your life in this. If you are able to, offer two rak'ats of optional salâh and make *du'â*. Having no intention of looking is not sufficient. Rather, have the intention of not looking. In other words, make a firm intention that you are most certainly not going to look.

1033. *Condition*: I experience this strange condition: every week, or 10-15 days if I do not give vent to my lust, I do not experience any tranquillity. I completely forget about everything which I hear in your assemblies. If someone issues words of advice and admonition, it does not have any effect on me. I repent after committing the sin but my old condition comes back to me. This is causing me great stress.

***Answer*:** The exact time of combating the sin is when you experience the urge to commit it. It is better to be restless with the urge to commit the sin than to commit the sin and experience tranquillity. But do not commit the sin. It is through this restlessness that a person finds Allâh Ta'ala. Make a firm resolution that you will not commit the sin even if you have to lose your life. There is no treatment except courage to save oneself from sin. Committing a sin is synonymous to drinking brackish water which only increases one's thirst. The treatment for the urge to sin is not committing the sin but to abstain from the sin. This comes from suppressing the urge to sin. If you continue committing sins, the urge will increase. Just as brackish water increases one's thirst, in like manner, committing sins increases the urge to commit more sins.

1034. *Condition*: I committed the sin four times in one month and made *ghusl* compulsory upon me by the action of my hand. This illness has decreased through your treatment but it has not gone completely.

***Answer*:** Make a firm determination like the one when someone comes to kill you. What courage will you display in order to save your life? Make a similar determination in combating the urge to sin. There is no way of abstaining from sin except through courage.

1035. ***Condition*****: Some handsome students have inclined my heart towards them and thereby spoiled me. My heart therefore does not feel like coming to the** ***khânqâh*****. Kindly provide me with a treatment because I am remorseful. This matter has reached its limit with regard to beardless boys. You must have understood what I mean. Kindly provide me with an effective treatment. I will appreciate it.**

Answer**:** When all apart from Allâh Ta'ala have crept into your heart, how will it be inclined to come to the *khânqâh*? Sever all ties with those boys. In fact, have an argument with them so that there remains no hope of your heart being attracted to them. Remorse does not entail continuation in committing the sin. Remorse does not entail making a verbal *taubah* while you do not make a firm resolution in your heart of not committing the sin again. As long as you do not sever ties with these young boys – in fact, as long as you do not engage in an argument with them – you will not be able to save yourself from this sin. Read the article, *The treatment for false love*, daily.

1036. ***Condition*****: I have the feelings to show love to all people, see to their well-being, and treat them kindly. This continues for a certain time. This has a very good effect on me. I experience joy all the time. But this condition does not remain after a few days. These very feelings are changed to dislike and to exact retribution from them.**

Answer**:** There is no harm in conditions changing. If it is an evil condition, do not act on it. There will be no sin as long as you do not act on it.

1037. ***Condition*****: My temperament changes constantly and I experience uneasiness. When I am in this condition, I feel that all my deeds are wrong. As for the cognition of Allâh Ta'ala and the bond with Allâh Ta'ala, I feel that I have not progressed at all in this regard. Hadrat, I related the condition**

of my heart to you. Kindly guide me and make *du'â* to Allâh Ta'ala for me so that all my conditions may be rectified, Allâh Ta'ala may enable me to tread the straight path, I die with îmân, and He may bestow me with His pleasure.

***Answer*:** Conditions are not the objectives, deeds are. Do not be distressed by conditions. Express gratitude over whatever good deeds you are doing. Do not consider them to be wrong and insignificant. It is a blessed condition to feel that you are not doing enough. But it is extremely immature to be despondent. It is Satan who causes one to become despondent. Never become despondent. I make *du'â* with my heart for all your noble intentions.

1038. *Condition*: What is the meaning of safeguarding the heart? Kindly explain the things from which it is necessary to safeguard the heart.

***Answer*:** Safeguarding the heart entails safeguarding it against thinking of one's past sins, abstaining from thinking of some beautiful person, abstaining from scheming to commit a certain sin, etc. In other words, it entails safeguarding it against all apart from Allâh Ta'ala.

نہ کوئی غیر آجائے نہ کوئی راہ پا جائے

حریمِ دل کا احمدؔ اپنے ہر دم پاسباں رہنا

Neither should any stranger come, nor should anyone find the way.
O Ahmad! You must remain like a guard [or sentinel] over the sanctified heart

1039. *Condition*: I have a great desire to read *wazâ'if* (plural of *wazîfah*). Kindly write a few for me so that it is easy for me to practise on them and I may develop intense love for Allâh Ta'ala.

Answer**:** *Lâ ilâha illallâh* 100 times, *Allâh Allâh* 100 times, *isthighfâr* 100 times, and *durûd sharîf* 100 times. You are not permitted to do more than this. You should also recite one or half *pârâ/juz* of the Qur'ân.

1040. *Condition*: Show me a *wazîfah* which I could read all the time.

Answer**:** In today's times, we do not teach people to read all the time. The greatest *wazîfah* is to abstain from sins, especially safeguarding the gaze. You may bet with your life for this. One may experience joy in *dhikr*, but the heart is killed in not abstaining from sins. This practical *dhikr* is therefore more difficult and more beneficial than verbal *dhikr*. It is this [abstention from sins] which would make a person a *walî* of Allâh Ta'ala. Allâh Ta'ala says: "It is only those who are conscious of Allâh who are His friends."

1041. *Condition*: I still do not experience concentration in my salâh and *dhikr*. Worldly thoughts and concerns come at great speed when I am in salâh. The *nafs* and Satan then whisper to me [saying]: "What is the benefit of this salâh of yours?" My salâh ends with such thoughts. The fact of the matter is that I am trying as much as I can but my heart is beginning to break down when I have these thoughts in my salâh. It is solely through the *du'âs* of Hadrat that I am saved, if not, I would have been caught in the web of the *nafs* and Satan.

Answer**:** Be grateful. The great benefit is that Allâh Ta'ala enabled you to stand before Him. Is it a small bounty when a servant stands in the court of Allâh Ta'ala?! Do not be disturbed by the thoughts coming to your heart. Continue presenting the heart in the court of Allâh Ta'ala. This is sufficient for *khushû'* (humility and devotion). It is only in the heart of a believer that whisperings enter. It is stated in a Hadîth that the salâh in which no thoughts come is actually the salâh of the Jews. Be

grateful for Allâh Ta'ala blessed you with îmân and bestowed you with the salâh of the believers. Concentration is not the object, worship is the object.

1042. ***Condition*****: All praise is due to Allâh Ta'ala, I am completing the *ma'mûlât* for the morning and evening. Show me the *wazîfah* to see Rasulullah (Sallellaho alaihe wasallam) in my dream and also make *du'â* for me in this regard.**

Answer: It is more important to follow the Sunnah of Rasulullah (Sallellaho alaihe wasallam) and abstain from the displeasure of Allâh Ta'ala than to see Rasulullah (Sallellaho alaihe wasallam) in a dream. Following the Sunnah and abstaining from Allâh's displeasure is dependent on reformation. You should establish a relationship with a spiritual guide. Hadrat Thânwî *rahimahullâh* said: "If a person saw Rasulullah (Sallellaho alaihe wasallam) while he was conscious [that is awake] and did not follow him, what did he get?" [In other words, it was of no benefit to him]. You should be more concerned about following him than seeing him in a dream.

1043. ***Condition*****: My thoughts are not focused in salâh. I then try to direct my thoughts towards Allâh Ta'ala.**

Answer: This is what is required. Presence of heart is not required, presenting the heart is required.

1044. ***Condition*****: A Hadîth states: "The coolness of my eyes is in salâh." At times I even feel sleepy in salâh. I am most grieved at the fact that my salâh is not like the one described in the Hadîth.**

Answer: Rasulullah (Sallellaho alaihe wasallam) said: "Offer salâh as you see me offering salâh." The essence of this Hadîth

is this: how can you offer a salâh like mine? You should merely imitate it. This is sufficient for acceptance.

1045. ***Condition*****: I had given up backbiting, speaking lies, etc. but I notice that I have started backbiting again. The people at the office [where I work] are firing me unjustly. This is causing me to be distressed. I had to do everything to save my post. I am now sorrowful that when difficulty came to me, I ought to have safeguarded my îmân.**

Answer**:** What do you mean by "I had to do everything"? If you talk to a well-wisher about the injustice of an unjust person in order to remove the grief of your heart, then this is not backbiting. In like manner, if you complain to the judge about the injustices of a person in order to remove the injustices, then this is not backbiting.

1046. ***Condition*****: At times I mistakenly cast evil glances but turn away immediately thereafter. I desire not to displease Allâh Ta'ala for even a single breath.**

Answer**:** When your gaze falls suddenly and you do not let it remain looking for a single moment, then this is not "casting evil glances". The first unintentional look is forgiven. But to look intentionally even for a single moment entails "casting evil glances". Such a "first look" is not considered to be a "first look". Impose a fine on the *nafs* as was taught to you previously.

1047. ***Condition*****: Thoughts about my past sins continually come to my heart but I repulse them immediately. When I am going somewhere or returning from somewhere, the urge to commit sin remains in my heart. But when I come to the *khânqâh* at night, all such thoughts disappear. My *nafs* becomes disobedient and no matter how much I reprimand it, it does not listen.**

Answer: It is not a sin when thoughts of sins or the urge to commit sin comes to your heart. But it is a sin to act on these thoughts or to bring these thoughts to your heart. When these thoughts come to you, do not try to remove them, chase them or repulse them. Nor should you occupy yourself in these thoughts. Instead, occupy yourself in a lawful activity or lawful conversation. Alternatively, engage in light *murâqabah* of death or the Hell-fire. The *nafs* cannot turn its attention to two things at the same time.

1048. *Condition*: I constantly ask myself whether I am an accepted servant of Allâh Ta'ala or not.

Answer: Have good hopes from Allâh Ta'ala. Allâh Ta'ala treats a person according to his thoughts. Make *du'â* that Allâh Ta'ala makes you His accepted servant.

1049. *Condition*: By the blessing of Hadrat, I am automatically getting the inspiration to act on the Sunnah. I try to act on a new Sunnah after every ten days after studying Hadrat's book.

Answer: Mâshâ Allâh. I am most pleased.

1050. *Condition*: Ever since the night assembly stopped, then although I come at 10: 30, I feel that I am not deriving any benefit. As per Hadrat's instruction, I go away home early so that I may be able to offer the *fajr salâh* with congregation.

Answer: Inshâ Allâh, you are deriving benefit. When profits decrease in a business, we do not say that no profits were made, we say that profits decreased. However, there are times when decrease in profits are accommodated in order to save oneself from a major loss. It is essential to save oneself from the major loss of missing the congregation. If you do not do this, all the benefits [which you accrue] will amount to nothing.

1051. ***Condition*: At times I perceive strong îmân and intense love for Hadrat in my heart. At other times, it seems to be not so significant.**

***Answer*:** Rational love is sufficient. The condition of the heart changes constantly. Once you practise on rational love, you will experience firmness in natural love.

1052. ***Condition*: I have developed the habit of smoking cigarettes. I feel ashamed of myself but if I do not smoke, I get constipated. I also have a "gas" [passing of wind] problem. Should I give up smoking immediately or not?**

***Answer*:** A habit is broken through courage. Give it up immediately. No matter how intense the urge may be, do not smoke. You will get constipated in the beginning but it will go away within 7-10 days. Take courage and give it up immediately. If you try to give up smoking gradually, you will not give up this habit. For example, if you smoke five cigarettes instead of ten, you will start smoking ten after a few days.

1053. ***Condition*: Hadrat, whenever I write to you about any of my illnesses, before I can even receive a reply from you, I start abstaining from that sin or act of disobedience.**

***Answer*:** This is the blessing of this *silsilah* and it is a very good sign.

1054. ***Condition*: I regularly think to myself that when it comes to piety, I am behind all my fellow *murîds*. My affiliation with you is only three months old while these other people have been benefiting from Hadrat's blessings for years. If only I could learn a way of reaching Allâh Ta'ala in a short period of time, of being absorbed [in His love] quickly, and gaining close proximity to Him.**

***Answer*:** Continue with your deeds and do not worry about the fruits of this. Do not rush. A person reaches Allâh Ta'ala even

when travelling at a slow speed. Just as it takes time for a child to reach the age of maturity, so is the case with spiritual maturity. As long as a person continues with his deeds, he is guaranteed success. There is no failure in the path of Allâh Ta'ala.

1055. *Condition*: Hadrat, I was a student of the middle class when you visited our madrasah. No sooner I set eyes on you, a spark of love for Allâh Ta'ala struck me. Hadrat, I developed a condition of constant consciousness of Allâh Ta'ala even when I am in the bazaar. When offering salâh, I feel as though I am standing at the Throne of Allâh Ta'ala. And when I am in prostration, my condition is much stronger. The *dhikr* of Allâh Ta'ala emanates from my tongue all the time. When I recite the Qur'ân, I feel that I am really conversing with Allâh Ta'ala. Hadrat, these conditions remained with me for some time and then I do not know because of which sin they gradually disappeared. In fact, once I saw a dream wherein I was going to my house which is very near by helicopter. But I gradually experienced some jerking motions. A fire then completely destroyed it and it struck the ground. After that day, I began committing sins to the extent that I fell in love with a boy. I remained soiled in this illness for several days. I am writing this letter with tears in my heart. For the sake of Allâh Ta'ala, make special *du'â* for me and reconnect me to Allâh Ta'ala. I am aching for such a life. At present, I am the greatest sinner in the world. And at present, you are a great friend of Allâh Ta'ala. If you focus your attention on me, I will succeed. Do not despise me, I am a great sinner.

***Answer*:** If you had a formal relationship of reformation, you would not have been despondent by the disappearance of these conditions and you would not have committed these sins. Conditions are praiseworthy but not the objectives. Deeds are our objectives. Progress and retrogression is not through

conditions but through deeds. If conditions come to an end, there is no harm. But when there is a decrease in deeds, there is something to be concerned about. For example, you wrote about your love for a boy. This is something to be concerned about. You should be concerned about removing this, but you should not be despondent. There is a treatment for every spiritual illness. Take courage, there is no failure in the path of Allâh Ta'ala. At times, when a person slips and then cries out of remorse, he reaches Allâh Ta'ala through this single cry. Read the article, *The treatment for false love*, once daily, practise on the above guidelines, and inform me of your condition after fifteen days. If Allâh Ta'ala wills, you will be completely cured. Engage in an argument with that boy and remain so distant from him like the distance between east and west.

1056. ***Condition*****: Hadrat, I am most desirous of visiting you but because my mother is ill and I do not have the means, I am deprived of this great bounty.**

Answer**:** When conditions improve, you may come and spend forty days in the *khânqâh*.

1057. ***Condition*****: All praise is due to Allâh Ta'ala, as per your guidelines, I am trying to safeguard my eyes from non-*mahrams*. However, despite making efforts in this regard, I am unable to safeguard my eyes from some non-*mahrams* of my family.**

Answer**:** Mere safeguarding of the eyes from non-*mahrams* of your family is not sufficient. It is necessary to observe *pardah* with them. Safeguarding oneself from the non-*mahram* women of your family is the essence of *taqwâ*. It is easier to safeguard oneself from the women who walks on the streets.

1058. ***Condition*****: These [family women] come in front of me without hesitation and this causes my *nafs* to become sharp.**

Answer**:** You should clearly tell them not to come in front of you nor speak to you unnecessarily. The one who is soft in matters of *Dîn* becomes soft in other matters as well.

1059. ***Condition*****: I have developed a very evil temperament to the extent that even when my eyes fall on my *mahrams*, I have evil thoughts.**

Answer**:** You should take the same precautions against them as you take against non-*mahrams*. Do not look at them, do not talk to them, nor remain in solitude with them.

1060. ***Condition*****: Some shop keepers in our area play loud music. This is causing a decrease in my spirituality. It is difficult to tell them anything. Music is also played in the buses and I do not have the power to stop them. This is causing *Dînî* loss to me.**

Answer**:** When you do not have the power [to stop them], the sin is not on you. All you have to do is abstain from paying wilful attention to the music. You should also make *istighfâr* as a precaution by saying: "O Allâh! I tried to save myself but if my *nafs* stole unlawful enjoyment from this, then forgive me."

1061. ***Condition*****: You had said: "Offer twelve rak'ats optional salâh for each evil glance". Hadrat, I practised on this for some time and benefited from it as well. But because of the large number of rak'ats which I had to offer, I gave up this practice.**

Answer**:** Why did you not inform me of this? If you are unable to offer the optional salâh, give ten rupees in charity for each evil glance.

1062. ***Condition*: Whenever I do any deed, I have this thought that I have hypocrisy in my heart and I am doing this deed in order to show off.**

***Answer*:** Ostentation [showing off] is through intention and not by merely having thoughts of it. When you do not have the intention of ostentation, it is a whispering and not ostentation itself.

1063. ***Condition*: I committed a major act of disrespect towards you. Whenever you went on a foreign journey this year, my spiritual illness increased. I therefore requested another shaikh to rectify my illness. But I did not pledge allegiance (*bay'ah*) to him.**

***Answer*:** If there is no affinity and you are not benefiting from your shaikh because of no affinity, you may change your shaikh. But when you establish a bond with a shaikh, ponder over it carefully and gauge the level of affinity. Then remain attached to that one shaikh. One does not benefit from several people.

1064. ***Condition*: Kindly inform me as to what I should do when a pious personality visits. May Allâh Ta'ala reward you.**

***Answer*:** Hadrat Hakîmul Ummat Thânwî *rahimahullâh* wrote that one should have respect for all the pious personalities, but one's own shaikh is like one's mother. A child drinks the milk of his mother alone. He does not go into the lap of every woman. Apart from your shaikh, do not go to anyone else for the purpose of benefiting from him. Hold on to one door and hold on firmly to it. Hadrat Thânwî *rahimahullâh* said: "The woman who looks at men apart from her own husband is an immoral woman. Looking at others apart from one's shaikh for the purpose of benefit amounts to internal shamelessness, and is proof of a weak bond with one's shaikh."

1065. ***Condition*****: I am not experiencing any sweetness in *dhikr*.**

Answer**:** There is no harm in this. Dhikr is the objective and not the sweetness. Is it a small bounty to take the name of Allâh Ta'ala?

1066. ***Condition*****:I think about you during most of my *ma'mûlât* of *dhikr* and also while offering salâh. This is causing anxiety in my heart.**

Answer**:** There is no harm if these thoughts come unintentionally. But it is not permissible to bring these thoughts wilfully.

1067. ***Condition*****: Although I do not occupy myself in whisperings of embracing and fondling [women], if this happens occasionally, I repent immediately. But I have not directly given up having thoughts of women in my heart. For example, I had to go late to hospital. I spent several minutes thinking that it is probably a certain madam's lecture today and she will ask me the reason for coming late. I will provide her with a certain excuse. Thinking like this for several minutes was absolutely wasteful. After spending several minutes in this way, I think to myself that this actually entails having thoughts about a non-*mahram* woman. But quite some time passes when I draw my attention to this fact.**

Answer**:** Just as one has to think before one speaks, you should practice thinking before you speak. You should ask yourself: the thought which is coming, is it about Allâh Ta'ala or someone else? We are in the habit of thinking about what the heart desires. It is only later that we ask ourselves whether it was lawful or not. You should therefore first condition the heart into thinking whether the thought which is coming is about Allâh Ta'ala or someone else. If Allâh Ta'ala wills, you will achieve this through practice.

نہ کوئی غیر آجائے نہ کوئی راہ پاجائے

حریمِ دل کا احمد اپنے ہر دم پاسباں رہنا

"Neither should any stranger come, nor should anyone find the way. O Ahmad! You must remain like a guard [or sentinel] over the sanctified heart."

1068. *Condition*: Whisperings of becoming a *khalîfah* are still coming to me. But as per Hadrat's instruction, I immediately think of this statement of Hadrat: "The desire to become a *khalîfah* entails the quest from something apart from Allâh Ta'ala. The person who quests something apart from Allâh Ta'ala cannot find Allâh Ta'ala." When I think of this, the whispering comes to an end.

Answer: Nothing happens through whisperings. The treatment for this is to pay no attention to it. Yes, if it is to the level of having a desire [for *khilâfat*], then there is a separate treatment for this.

1069. *Condition*: Hadrat provided me with two treatments for safeguarding the heart:

1. **Going to the bathroom, striking myself and saying: "O you unworthy person! You are a sufi and yet you are committing Satanic acts?!"**
2. **Before every thought, think whether it is lawful or not.**

I practised regularly on the first treatment and experienced tremendous benefit. However, because of my own shortcoming and uselessness, I did not practise thoroughly on the second treatment. Although I benefited, I did not benefit completely because of my incomplete treatment.

Answer: If Allâh Ta'ala wills, you will accomplish total cure gradually through practising. Just as you safeguard the soul against sins and remain distant from the causes of sins for the

sake of the soul, be mindful of your heart as well. When the *nafs* steps forward, be on your guard immediately. For example, if you have lawful thoughts only, be on your guard so that you do not transgress the limit. You should also not make too many plans for the future.

1070. ***Condition*: I am greatly attached to making plans for the future. [I think thus]: I passed a certain exam, and I have now been appointed to a certain big hospital. People are being cured through me, etc. etc. While I am engrossed in these thoughts, Satan suddenly brings a thought about a non-*mahram* woman into my heart. At times I am scolding her, and at times I am talking to her while lowering my gaze. I only come to my senses after some time. Hadrat, I am very disturbed by this illness.**

***Answer*:** Making too many plans is a sign of love for this world. This is the root of all evil. You should therefore give up making plans.

1071. ***Condition*: I wore a new set of clothes and had this desire that people should praise me. If anyone praises me, I beam with pride. At the same time, I did not look down upon anyone. I remained desirous of someone praising me.**

***Answer*:** Think this to yourself: the praise of people is not beneficial, nor is their dispraise harmful. The pleasure of Allâh Ta'ala is the fundamental thing. If – Allâh forbid – a person is disliked in His sight, of what benefit will the praise of people be? If a person is liked by Allâh Ta'ala, how will the dislike of people harm him?

1072. ***Condition*: Very often it happens that a person seems to be dim-witted in my sight. I then consider myself to be more intelligent than him, and consider him to be a fool. Is this not delusion and egotism?**

Answer: It is one thing to be more perfect, and another to be more superior. If you have acquired perfection, it is not proof of superiority. The superior person is he who is accepted [in the sight of Allâh Ta'ala] and no one has knowledge of this at present. It is thus gauged that it is foolish to consider oneself superior. You should therefore say to your *nafs*: "It is sufficient proof of your foolishness for considering yourself to be superior." Satan also considered himself to be superior. He is therefore the most foolish of all. By considering yourself to be superior, you are including yourself in the rank of Satan.

1073. *Condition*: When I have to obtain a request from a judge, my eyes are directed towards him. The heart is also directed towards him and I adopt the posture of a humble person. If I have to speak to him, I speak with much respect. I make a full effort to get my request approved and use all my powers to convince him. If my request is not approved, I do not complain. Instead, I express my gratitude. However, I do not have this same condition when making *du'â*. How can I refer to my *du'â* as a *du'â*?

Answer: It is sufficient to go to pains in adopting the posture of a humble person. Allâh is the most merciful of all who show mercy. He accepts the mere adoption of this posture.

1074. *Condition*: I missed the *fajr s̲alâh* for at least seven days. I set an alarm but still missed my s̲alâh. Today my eyes opened but I switched off the alarm and slept away. Whereas a few days ago I was thinking of waking up for *tahajjud*. But now I am missing the *fajr s̲alâh*.

Answer: For every s̲alâh which you miss, give such an amount of money in charity which causes pain to the *nafs*. For example, if giving 100 rupees does not cause you pain, give 200 rupees. Ask someone to wake you up.

A letter from a *khalîfah*.

1075. ***Condition*****: How is it to keep aside these letters [which are written for the purpose of reformation] with the intention of general benefit [to others]?**

Answer: It is better to send these letters to the monthly, *al-Abrâr*, so that everyone could benefit from them.

1076. ***Condition*****: Is it possible that the instruction to burn or destroy these letters is because they contain subject matter and conditions which one would not like to be published?**

Answer: Yes, this is the reason because it is not lawful to expose them. As for exposing good conditions by way of speaking of the bounties of Allâh Ta'ala is at present not advisable because of the possibility of harm. Therefore, the method of publishing the letters without names is the best.

1077. ***Condition*****: I perceive the same benefit in reading Hadrat's past letters which I perceived at the time when I read the letter for the first time.**

Answer: It is for this reason this method of writing letters of our elders is so beneficial.

1078. ***Condition*****: Some friends occasionally pen down 8-10 conditions over several pages. I find it difficult to provide answers to them. Is this because of weakness on my part or is it also against the principles?**

Answer: It is against the principles [to write such lengthy letters] and is also not beneficial. The person who is suffering from a severe illness should write that one illness first and obtain a treatment for it. Generally, a letter should not contain more than three issues.

A letter from the United Arab Emirates.

1079. *Condition*: The Pakistani community and those who know Urdu generally get together and speak on religious issues. A person provided the following Ahâdîth as proofs for his claim that deeds are not necessary. When Allâh Ta'ala wills this for anyone, He inspires the person to do them and paves the way for him. Apart from this, there is nothing within our control.

***Answer*:**This person is ignorant and deviated. Do not sit in the company of such people nor engage in any discussions with them. If deeds are not necessary, why did Allâh Ta'ala and Rasulullah (Sallellaho alaihe wasallam) order deeds? Why did Allâh Ta'ala say: "Whoever does an iota…?" In various places of the Qur'ân, Allâh Ta'ala follows the words "those who have îmân" with the words "and did good deeds".

1080. *Condition*: A Hadîth states that a person will not enter Paradise on the basis of his deeds. Rasulullah (Sallellaho alaihe wasallam) was asked: "You as well?" He replied: "Yes, me as well. As long as Allâh Ta'ala does not show His mercy to me." This person quotes this Hadîth and says that deeds are not necessary.

***Answer*:** Ask this ignorant person if this is the real meaning of this Hadîth, why did Rasulullah (Sallellaho alaihe wasallam) spend the entire night in worship, why did he command *taqwâ*, and why did he order abstention from sins? The meaning of this Hadîth is that a person should not place all his reliance on his deeds. One cannot succeed without the mercy of Allâh Ta'ala. Our limited deeds cannot fulfil the right of Allâh's unlimited might. This Hadîth negates forgiveness solely on the basis of deeds, and does not negate deeds themselves.

1081. *Condition*: When Paradise is decreed for a person, Allâh Ta'ala makes it easy for him to do deeds which would earn him Paradise. When Hell-fire is decreed for a person, Allâh

Ta'ala makes it easy for him to do deeds which would earn him the Hell-fire. In short, whatever is decreed will take place and there is no need for deeds.

Answer*: *Taqdîr refers to the knowledge of Allâh Ta'ala and not the order of Allâh Ta'ala. Allâh Ta'ala has knowledge of what deeds a person is going to do through his own will. Allâh Ta'ala recorded all these deeds which he is going to do. He is not doing the deeds of Paradise or Hell because they have been written down, rather, Allâh Ta'ala wrote down the deeds which he was going to do through his own will. This is in the sense that this person will do such and such deed. In other words, he is not doing a deed because it is written down, rather, it is written down because of his doing it. This is explained as a sign and not that he is compelled into doing a certain deed.

1082. *Condition*: A Hadîth Qudsî states that Allâh Ta'ala says: "If you completely give up sinning, I will bring a nation which commits sins and seeks My forgiveness so that I may forgive it."

***Answer*:** This is also a manifestation of Allâh's mercy so that sinful servants may not become despondent, they may not give up seeking forgiveness, and they may know that Allâh Ta'ala loves the servants' asking for forgiveness.

Our elders ordered us to remain distant from such ignorant people.

1083. *Condition*: Hadrat, the third issue is this: a person says: "I looked at a beautiful face suddenly, and my heart desires to look at it a second time. By not looking at it a second time, I constantly think of it. Had I looked at it properly for a second time, this desire of mine would have ended. Is it permissible for me [to look at it a second time]?"

***Answer*:** It is certainly not permissible. The coming of thoughts is not within one's control. A person is therefore not taken to

task for this. But looking is within one's control. He will therefore be taken to task if he looks. The desire does not decrease by looking, but increases.

1084. ***Condition*****: [A woman writes]: I am continuing efforts in abstaining from backbiting but this illness is not completely cured as yet.**

Answer: Read the article, *The treatment for backbiting*, once daily. If you commit this sin, make up for it by asking forgiveness from the person if he came to know of what you said, if not, acknowledge your unworthiness in the assembly where you had spoken ill of the person and speak good of him. Also ask Allâh Ta'ala for forgiveness, read something and send the rewards to the person about whom you spoke ill.

1085. ***Condition*****: In the afternoon, I go to teach in a madrasah which is run by another female teacher. She has no children except for one daughter who is disabled. Her daughter can neither talk, walk, nor understand anything. She is about twelve years old. The teacher does not have any other children. She loves me a lot. She loves me so much that if I do not go to madrasah on any day, her mood gets terrible and she cries. Mâshâ Allâh, she is pious and righteous, she goes in *jamâ'at*, she is regular with her five times salâh, she attends talks and lessons. She loves me so much that she does not have lunch without me. She regularly gives me something or the other. A few days back she gave me a gold ring and necklace. She became very displeased when I refused to take it. She says: "I am your mother, you are my daughter." I value her love but my house-folk do not like these actions of hers. A few days back, I had a fight at home over this very issue. I was thinking of leaving that madrasah but I feel if I leave, she will die. Hadrat, she loves me so much that she phones me every night and speaks to me for about half an hour. Mâshâ Allâh, she is very righteous and pious. Now you tell me what**

to do. She is also asking me to stay over at her house. How can I refuse her? I have offered some excuse or the other to her. But she seeks permission from my mother. My mother said to her that she may keep me, but my mother tells me to stay aloof from her and to offer some excuse or the other to her. Now tell me, for how long can I continue offering excuses when she loves me so much?

Answer: Such love is not permissible, it is *harâm*. This is not love for the sake of Allâh Ta'ala but for the *nafs*. Sever all ties from her, give up teaching in that madrasah, and do not speak to her over the phone at night. Tell her that she ought to attach her heart to Allâh Ta'ala, it is not permissible to attach the heart to the creation in this way. She should show love to her own daughter – she is rightful of such love. There is no need for you to offer excuses. Refuse her openly and do not accede to any of her requests. There is nothing but the *nafs* in this love. Tell her that your mother is not pleased with this love of hers.

1086. ***Condition*: I have another important issue: if I am about to accomplish a task or accomplish it, and then inform someone of it, then the unfinished task is not accomplished, and the accomplished task reverts to its previous state.**

***Answer*:** There is no need for you to inform anyone. It is because of the heedlessness of the *nafs*. In fact, it uses this as an excuse to knowingly make a mistake. You should therefore not listen to the *nafs*.

1087. Condition: Ever since I informed you that I am offering my salâh, I started missing it. Similarly, whatever benefits I derived from your guidelines for different illnesses, those illnesses returned. What should I do now? Should I inform you or not when I am cured of any illness?

Answer: If you do not inform the doctor of your illness, will it be possible to treat you? Informing one's shaikh of one's

illnesses and acting according to his directives is the way to reformation.

1088. *Condition*: I am spending a life of hypocrisy. I have a beard and am still committing sins. I am now thinking of shaving off my beard completely so that bearded people may not be disgraced because of me. Alternatively, I should become so pious that I give up all sins. I try to abstain from sins for some time and also complete my *ma'mûlât, dhikr*, etc. but then return to committing sins. I do not know what to do.

***Answer*:** What you are supposed to give up, viz. sins, you are not giving up. What you are not supposed to give up, viz. good deeds, you want to give up that. Can there be greater stupidity than this?! Never commit such foolishness. No matter how many sins you commit, do not shave off your beard. Satan wants you to shave off your beard and thereby become his deputy. Think to yourself thus: if you are getting the sin of committing evils, you are at least receiving the reward for keeping a beard. When your deeds are placed on the scale on the day of Resurrection and you have no good deeds, the pan of evil deeds will be low. But if you have good deeds, they will come to your assistance. Keeping a beard in today's times is equal to the reward of 100 martyrs. It is possible to be forgiven solely because of this one single deed. Do you want to absolve yourself of this single cause of forgiveness by shaving off your beard?! A Hadîth states that one should not consider the smallest of sins to be insignificant because each and every sin entails punishment. And do not consider the smallest of good deeds to be insignificant because each and every good deed entails forgiveness. Come and spend forty days in the *khânqâh*.

1089. *Condition*: One of the reasons for my falling into sin is my parents' refusal for me to get married because I am still studying.

Answer**:** You should convince your father or get his friends to convince him to get you married. Tell him clearly that if you fall into sin, he will also be punished for this.

1090. ***Condition*****: [A woman writes]: Hadrat, I remain silent most of the time. However, when I get together with other girls, engage in conversations with them, laugh and talk with them, etc. then I remain uncomfortable the entire night thinking to myself that I should not have done this, I have wasted my time. Hadrat, my heart is not attached to people of my age. My heart desires to be among pious people or among children. But this is not possible here. Most of the girls do not like my ways and they say that I have a "dry" temperament.**

Answer: Islam does not teach us to remain silent all the time, to abstain from talking and joking. This is especially so in today's times. Remaining silent most of the time or remaining in solitude causes weakness to the nerves and is a cause of depression. It is not desirable to remain silent all the time or most of the time. The sole objective is to abstain from sins. Friendship with Allâh Ta'ala (*wilâyat*) is dependent on *taqwâ*. It is therefore not prohibited to joke, talk, etc. in order to occupy the heart. However, there has to be a balance. Spend more time in abstaining from sins whether you are among your elders, those of your age, or among children. Be conscious of Allâh Ta'ala no matter in whose company you are. Abstaining from conversations, remaining silent all the time, and abstaining from laughing and talking are not the prerequisites for consciousness of Allâh Ta'ala. The person who does not commit sins is a *walî* of Allâh Ta'ala even if he talks and jokes a lot.

1091. ***Condition*****: Through the blessings of Hadrat, I abstain from casting evil glances for several days at a time. However, the filth and mischief of my *nafs* causes me to cast evil glances once again.**

Answer**:** Practise on the compensation which was taught to you. For example, offer twenty rak'ats each time you commit this sin or give such an amount in charity which causes pain to the *nafs*.

1092. ***Condition*****: Evil thoughts come to my mind and constrict me. I am able to save myself from evil thoughts for several days but the mischief of the *nafs* causes me to commit the sin again. I am not freeing myself totally from these evil habits. I request your *du'âs***

Answer **:**It is not possible for a person not to have evil thoughts, whisperings and the urge to commit sins. However, he should neither practise on them nor occupy himself with them. He should occupy himself in some lawful activity or engage in some lawful conversation. Alternatively, he should engage in *dhikr* or *murâqabah*. I make *du'â* with all my heart for all your noble intentions.

1093. ***Condition*****: I request your *du'âs* for these evils to come out of my heart and for the love of Allâh Ta'ala to enter my heart.**

Answer**:** Their coming out [of your heart] is not the objective; not practising on them is the objective. Bearing this difficulty is the objective. Abstaining from sins despite having the urge to commit them is a sign of love [for Allâh Ta'ala]. The urge to commit sins does not negate love, but to act on this urge is a shortcoming.

1094. ***Condition*****: Hadrat, I still do not have humility. Show me some deeds which would bring humility into me. I make an earnest request to you.**

Answer**:** Humility is an act of the heart. Consider yourself to be lower than everyone, and everyone to be better than you. Say

the following every day morning and evening: "O Allâh! I am worse than all the Muslims at present, and worse than all the unbelievers and animals in the Hereafter."

1095. ***Condition*: H̲ad̲rat, another evil habit of mine is this: if anyone does wrong to me, I also do wrong to them or I withdraw myself from them. I would like to do good to those who wrong me but my *nafs* draws me towards evil and I find myself weak against it. Kindly provide me with a treatment whereby I could reply evil with good and not evil with evil.**

***Answer*:** Take pains in doing good while thinking to yourself that there is great reward in this and it is a means of gaining Allâh's pleasure. Allâh Ta'ala states that those who reply to evil with good are people who have a great share of good. Bear this virtues in mind and it will become easy for you to practise.

1096. ***Condition*: I have "false love" in my temperament. Consequently, waves of desires and love strike my heart and mind. My heart is neither attached to doing worldly tasks nor *Dînî* duties.**

***Answer*:** There is nothing wrong in having the core of "false love" and the ocean of desires in one's heart. This is a very good sign because it is only through efforts to suppress this that one finds Allâh Ta'ala. Witnessing Allâh Ta'ala is reciprocal to one's striving. Others will not be able to reach this position of proximity [to Allâh Ta'ala] as this person will be able to through his suppressing of his loving nature and sacrificing his desires. Impose on your heart to carry out *Dînî* duties. We are required to impose upon our heart and not for our heart to be automatically imposed.

1097. ***Condition*: At times I unknowinglyjoin others in speaking of someone. Later on I realize that I committed the**

evil of backbiting. Although I repent for this later on, how can I rectify this habit of mine?

Answer: The reason for this is you are talking without thinking. You should therefore think to yourself what you are about to say. Think first, and then speak.

1098. ***Condition*****: If I ever have the whispering of embracing a particular beautiful woman, I come to my senses within a few seconds and I repent from such thoughts.**

Answer**:** There is no sin when such thoughts come to you, but it is a sin to occupy yourself in these thoughts even for a single moment. You should therefore be on your guard the moment such thoughts come to you and do not permit the heart to occupy itself in these thoughts.

1099. ***Condition*****: At times I imagine myself advising my college friends not to be too informal with a particular girl. While I am thinking these thoughts, I begin thinking of that non-*mahram* girl all the time, whereas my intention is to rectify my friends. Such thoughts remain for 10-15 seconds and I then realize that I am also thinking of a non-*mahram* girl. I then repulse this thought immediately.**

Answer**:** Why are you losing your shawls in the protection of someone else's shoes? The *nafs* is using the excuse of reforming others and causing you to take enjoyment from thinking of non-*mahrams* and stealing unlawful enjoyment. Are you responsible for your friends' reformation or your own?

1100. ***Condition*****: If I spend 2-3 seconds imagining myself cuddling a woman and then stopping myself immediately after realizing this, will this be considered to be occupying myself in such whisperings and deriving unlawful enjoyment, or will it be considered to be a mere whispering which I gave up when I realized it was a whispering? Similarly, if I do not imagine myself cuddling a woman but I**

indirectly think about a woman, is this thought a whispering or have I committed a sin by occupying myself in it for 10-15 seconds?

Answer**:** The coming of thoughts is involuntary and one is not taken to task for this. But if the *nafs* took voluntary enjoyment from this for a single moment, it is a sin. Seek forgiveness; there is no loss in seeking forgiveness. There is absolute benefit in it. If your heart tells you that you derived voluntary pleasure from this for a single moment, go to the bathroom and strike yourself lightly and say to yourself: "O you unworthy person! You are a sufi and yet you are committing Satanic deeds?!" It is also unlawful to think about women indirectly.

1101. *Condition*: A major reason for my seeking reformation was my tension over my livelihood. I therefore began coming to you frequently and pledged allegiance to you. A major change took place in my life after this. For example, I began following the Sharî'ah, kept a full length beard, lowering my gaze, wearing my lower garment above my ankles, etc. May Allâh Ta'ala reward you. I am very much engrossed in my job, not by merely carrying out my responsibilities, but by seeing how I can surpass others, how I can attain the position enjoyed by another, how I can obtain a car and house like his, etc. I cannot escape these thoughts because I am constantly engrossed in them. This is even affecting my sleep at night. Kindly inform me where I am going wrong as regards my reformation. How can I escape this constant thinking of worldly affairs, of my responsibilities, or of my surpassing others? And how can I remain in the remembrance of Allâh Ta'ala?

Answer**:** What is there to think about the life which Allâh Ta'ala already decided for you? Think about the bounties of Allâh Ta'ala, He made you better than thousands of other people, He provided you with a job, He gave you health and strength – and the greatest of all – He gave you *Dîn*. Sustenance,

livelihood, etc. are all pre-determined. You will receive whatever was destined for you since eternity. It can neither increase nor decrease by your thinking about it. Why, then, should you waste your time thinking about such things? Think about the fleeting nature of this world, everything in this world is temporary. Even if you become a king, your kingship will come to an end and you will have to leave the possessions of this world. Why, then, should you attach your heart to temporary things? Whatever you receive in this temporary abode is sufficient. When it comes to worldly matters, look at those who are below you so that you may be grateful. When it comes to *Dînî* matters, look at those who are above you so that you may develop the desire to progress.

1102. ***Condition*: Hadrat, the benefit which I derived from your teachings, I did not derive from years of treatment. I am now able to fall asleep without having to take sleeping tablets.**

***Answer*:** All praise is due to Allâh Ta'ala.

1103. ***Condition*: Hadrat, you say that we must abstain from sins and Allâh Ta'ala will bestow us with peace which even kings do not dream of. Hadrat, I am not so worthy, I am defective and my repentance is also defective. May Allâh Ta'ala bestow me with peace.**

***Answer*:** Peace is bestowed immediately but we do not perceive it. For example, when a flu goes away, the taste of the mouth does not become normal immediately but gradually. With repentance and continuous abstention from sins, the effects of past sins are removed, and only then does a person start perceiving full peace and tranquillity.

1104. *Condition*: On one occasion I was speaking on the phone at home and I unknowingly committed the sin of backbiting. This backbiting would only be considered to be as such after pondering over it deeply. If not, it does not appear to be backbiting.

***Answer*:** It is backbiting if what you said would displease the person had you said it in his presence. If this is the case, it is backbiting. If not, it is not backbiting. If it is not backbiting, there is also no compensation for it.

1105. *Condition*: In the last ten days, I thought about my wife-to-be just once for a few seconds.

***Answer*:** If these are sudden thoughts which came to you and not thoughts which you brought to your mind then is no sin in this.

1106. *Condition*: One of my illnesses is this: whenever my eyes fall on a new car, I develop the desire to have one like that. I have an intense desire to possess a new and good car. I am able to recognize every new car from a distance and say which model it is and which company it is made by. In fact, by merely hearing its horn, I can tell you which car is passing by. Similarly, if I see a nice house, I desire to possess one like it. Whenever I see a nice house, I study it closely. Hadrat, do these habits of mine expose my love for this world? If it does, kindly provide me with a treatment.

***Answer*:** A Hadîth states: "Engage in excessive remembrance of the thing which puts an end to all pleasures, viz. death." Constantly think to yourself that we will have to leave the effects and possessions of this world one day. So what benefit is there in attaching the heart to them? The more the heart becomes attached to something, the more sorrow one will feel when one has to leave it. You should also not worry about acquiring goods, house, etc. more than what is necessary. At the same time, do not make too many plans for the future. Restrict

the possessions of this world to necessity and comfort. But do not remain in constant worry about them. Make *du'â* for items of necessity and comfort, such as a livelihood and a house, and then free the heart for Allâh Ta'ala. If others have something which you do not, then do not worry about it, do not hope for it, and do not be greedy of it. These are all temporary and fleeting things. Do not be grieved over the world because this is a baseless grief. Eat simple food and wear simple clothes. Think about the lives of our pious elders who paid no attention to this world.

1107. *Condition*: (1) I would like people to follow me. (2) People should praise me a lot. (3) No one should speak ill of me. (4) I should be highly praised and lauded over the talks and lectures which I give.
Hadrat, kindly provide a treatment for these illnesses.

***Answer*:** This is known as *hubb-e-jâh* (love for name and fame). The rational treatment for this is the following verse: "That abode of the Hereafter - We shall give it to those who do not seek to exalt themselves in the land, nor to cause corruption. The blessed end is for those who fear." (28: 83) Ponder over its meaning. The abode of the Hereafter is for those who do not desire their greatness on earth. Ponder over the fact that hoping for one's greatness entails destruction of one's Hereafter. A Hadîth states: "The greed for wealth and fame causes more destruction to a person's *Dîn* than two hungry wolves set free among a flock of sheep." You should therefore think thus: these people whose praise I desire will neither remain forever nor will I. Why, then, should I be happy over such a fleeting thing? Bear in mind your faults and say to your *nafs*: "If these people were to come to know of your faults, they will consider you to be most unworthy and wretched." It is a great boon that people are not looking down on you and not despising you. Why, then, should you expect them to give you respect?
The practical treatment is this: if anyone praises you, stop him emphatically. It is not sufficient to stop him superficially. Tell

him clearly: "My internal self is harmed by this." As for those who are considered low and ignoble, treat them with respect and honour even if it is difficult for you to do this.

1108. *Condition*: I am once again having whisperings about the girl whom I loved previously. For example, I think of our past conversations. I gradually began occupying myself in these whisperings. I came to my senses after quite some time and was much disturbed. When I came to Hadrat, you began speaking to me about this. I was stunned and all those whisperings ended ever since that day. But these whisperings are coming to me once again.

***Answer*:** When a person commits a sin with another just once in his life, whisperings about that person will continually come to him from time to time for the rest of his life. You should not be distressed by these whisperings. But do not occupy yourself in them knowingly. If you occupy yourself in them, repent for it by seeking forgiveness.

1109. *Condition*: I am becoming very angry these days. If anything is slightly against my temperament, I become angry immediately.

***Answer*:** Seek forgiveness from the person against whom you became angry and seek this forgiveness in the presence of others.

1110. *Condition*: My desires [lust] are overpowering but through the blessings of Hadrat I am not overpowered by them.

***Answer*:** The stronger the desire and the stronger your striving against it, then the stronger the illumination (*nûr*). The absence of desires is not the objective, not being overpowered by them is the objective.

1111. ***Condition*: How can I gauge the percentage of my piety and the percentage of my sinfulness? My heart constantly puts doubt into me as to whether I committed a sin or not. Since the urge to sin remains all the time, if I do not experience this urge, I fear I may have committed a sin.**

***Answer*:** There is no need to find out the percentage. A peculiar trait of sin is to creep into the heart. If a sin is committed, repent for it. While you should be concerned about the lawful and unlawful, the worry whether you committed a sin or not is actually concealing the *nafs's* claim to piety by making you think that I am saved from sin at present, I must not commit a sin in the future. You should therefore think thus: every breath of ours is sinful and our acts of obedience are also worthy of *istighfâr*. You should therefore make *istighfâr* your salient feature and remain hopeful of Allâh's mercy.

1112. ***Condition*: I was called for an interview for a job. Ever since I received this notice, I began having thoughts about the future and became completely engrossed in these thoughts. I feel that this is proof of my attachment to this world.**

***Answer*:** The coming of thoughts is involuntary and is not evil. However, you should not become too occupied and engrossed in them. You should be conscious of the fleeting nature of this world. Intense love for this world is permissible provided the love for Allâh Ta'ala is more intense. You should make this resolution that you will not even lift your eyes and look at the world which is against the pleasure of Allâh Ta'ala.

1113. ***Condition*: My heart remains attached to the *khânqâh* all the time and how I could come to Hadrat. My heart desires to leave all my work and come to Hadrat. I am neither attracted to my friends, nor stop to hear the praises of people, nor do I feel comfortable at home.**

Answer: This is a lofty condition. Congratulations. This bounty is not given to everyone. Be extremely grateful. Love for one's shaikh is the key to all lofty positions.

1114. *Condition*: Ever since I started observing Shar'î *pardah*, all my relatives, in-laws, uncles and aunts are displeased with me. My mother is also most displeased with me because I observe *pardah* with my cousins. She says to me that when I was unmarried, I did not observe *pardah* but I am now observing *pardah* after becoming a mother. She says that these cousins are younger than me. Tell me what to do and how to explain to my mother.

Answer: When non-*mahrams* reach the age of maturity – whether they are young or not – you have to observe *pardah* with them. There is no need for you to explain to anyone. Remain steadfast on your *Dîn* and do not worry about the displeasure of anyone. Rasulullah (Sallellaho alaihe wasallam) said: "The person who is concerned about the pleasure of Allâh and does not worry about the displeasure of the creation, Allâh Ta'ala suffices for him." In other words, he saves the person from the harm of the creation. "The person who gives preference to the pleasure of the creation and displeases Allâh Ta'ala, Allâh Ta'ala hands him over to the creation." In other words, he becomes a play-thing in the hands of the creation.

1115. *Condition*: Hadrat, I come to Quetta once a year for about 15-20 days to be with my mother. My brothers installed a cable television in the house. I stop my children from watching but they do not listen. What should I do?

Answer: It is not necessary to meet relatives while displeasing Allâh Ta'ala. If they do not listen, take your children and return home. Tell your family that if they switch off the television during your stay with them, you will come in future, if not, you will not come.

1116. ***Condition*****: I mentioned in my previous letter that my heart is not inclined to those who enjoy rights over me. If I force myself in having contact with them, I fall into sin. If I do not maintain contact with them, I do not fulfil their rights. Hadrat asked me to explain what sins they were. The explanation in this regard is this: for example, I excuse myself from attending weddings and funerals in my family. They become displeased and angry with me. If I attend, I become involved in the formal evils attached to these events (such as taking of photography, wastage, lack of *pardah*, other evils in weddings, innovations in funerals, etc.).**

Answer**:** You are commanded not to attend such occasions and your participation in them is *harâm*.

لا يجوز الحضور عند مجلس فيه المحظور It is unlawful to attend a gathering where sins are committed. Not attending such occasions does not entail forgoing their rights because no person has the right to disobey Allâh Ta'ala. What you could do is go a day or so before the actual event and offer some gifts. Excuse yourself from attendance because of the evils and inform them that you are fulfilling the rights of their love in this way [by coming before the occasion].

1117. ***Condition*****: Another example is this: they request me to visit them every few days and this is not possible for me because I am busy with my studies. I request Hadrat's advice for the best way in such situations.**

Answer**:** It is not necessary to meet them every few days. Meeting them once or twice a year with a view to maintaining ties of kinship is sufficient. Unless you have a certain duty which you are obligated to fulfil.

1118. ***Condition*****: All praise is due to Allâh Ta'ala I make full efforts to safeguard my gaze in the bazaars and in my office.**

However, my problem is this: we are four boys living together in the office quarters. My fellow house-mates have a television. I therefore watch the films which are shown or watch the news which is presented by females most of the time.

Answer**:** You should most certainly not do this. It is a serious sin. It is compulsory to remain distant from the causes of sin, if not, you are bound to fall into sin. You should look for some other accommodation.

1119. ***Condition*****: I am also connected with the** ***tablîghî jamâ'at*****. Some friends are telling me that I have placed my feet on two ships. In other words,** ***tasawwuf*** **and** ***jamâ'at*** **cannot go together. Is this correct? What should I do?**

Answer**:** Those who say this are immature. They are not two ships but one. Tablîgh is a branch of *Dîn*, the places where the Qur'ân is taught is a branch of *Dîn*, the madâris is a branch of *Dîn*, the *khânqâh* for the purpose of purification is a branch of *Dîn*. The proof for this is the following verse:

يَتْلُوْا عَلَيْهِمْ اٰيٰتِهٖ وَيُزَكِّيْهِمْ وَيُعَلِّمُهُمُ الْكِتٰبَ وَالْحِكْمَةَ *"Reciting to them His verses, purifying them, and teaching them the Book and wisdom."*

How, then, can they be two ships? If they were two ships, why did the founder of the *tablîghî jamâ'at*, Hadrat Maulânâ Ilyâs Sâhib *rahimahullâh*, remain in the service of Hadrat Maulânâ Khalîl Ahmad Sahâranpûrî *rahimahullâh* for thirty years and live a *khânqâh* life? Why did he frequent the *khânqâhs* after spending forty days in *tablîgh*? Every department of *Dîn* is ours, they are all important, and they are all one. They therefore belong to one ship. Do not get caught up in the statements of immature and ignorant people. Be the companions of each other in matters of *Dîn* and do not be different groups.

Another letter from the same person.

1120. ***Condition*: Hadrat, I shifted from the room in which there is a television and rented another room. Make *du'â* for me to be inspired to abstain from the causes of sins.**

Answer: I am most pleased. O Allâh! Increase him (in his deeds) and give him more. I make *du'â* with my heart and soul.

1121. ***Condition*: By providing a verified answer to my question about the *tablîghî jamâ'at*, you removed all the misgivings which ignorant people created in my mind.**

Answer: All praise is due to Allâh Ta'ala.

1122. ***Condition*: A *kâfir* manager has been appointed in our office. I have to offer *salâm* to him and also engage in business-related conversations with him. Am I permitted to do this?**

Answer: Do not offer *salâm* to him. Merely greet him and have this intention in your heart: "Come and press my legs" so that it does not entail according respect to a *kâfir*. Transactions with a *kâfir* are permitted but attachment to him and intermingling with him is not permitted.

1123. ***Condition*: Whatever I do in the *khânqâh*, I relate it to my relatives and co-workers in the office by exaggerating it to them. I feel that I am showing off. I feel that I am exaggerating the little things which I do. Although I am conscious of this, I am not stopping it. Instead, I am increasing it.**

Answer: To show off your acts of worship, *dhikr, ma'mûlât* to people entails ostentation which destroys one's good deeds. Think to yourself that you bore the difficulty of doing the deed, wasted your efforts by showing them off, and also became

eligible for punishment. A Hadîth states that the person who does deeds in order to show off to people, Allâh Ta'ala will expose his faults to people. We learn from this that instead of earning respect from ostentation, one earns disgrace and humiliation.

1124. ***Condition*****: [A woman writes]: Hadrat, I am most distressed over waking up for *fajr*. Although I set an alarm, I still miss my salâh occasionally. I sleep late at night and go to madrasah in the afternoon. I return home and teach once again. I do not have time to rest. I therefore fall into a very deep sleep at night. I am the first to offer salâh at home, I get up and cry as well. Hadrat, I am very fearful of the punishment of the grave. I am sinning by missing my salâh in this way.**

Answer**:** It is not *fard* to go to madrasah and teach. Salâh is *fard-e-'ayn*. If you are missing your salâh because of madrasah and teaching, give up madrasah and teaching. Sleep early and ask someone to wake you up in the morning.

1125. ***Condition*****: There is a television in my brother-in-law's house and I am distressed because of this. I do not go downstairs but my son goes [to watch television]. My husband also goes at night. Make *du'â* that Allâh Ta'ala instils dislike for television in their hearts.**

Answer**:** If your son is big, explain to him and inform him of the harms of sinning. If he is small, do not permit him to go. Explain to your husband that the child will become spoilt by the television and he should not let him watch.

1126. ***Condition*****: I do not like it when my husband goes downstairs. Make *du'â* Allâh Ta'ala brings an environment of love in my house and my house-people follow the Sharî'ah.**

Answer: Abstain from disobedience yourself and observe Shar'î *pardah*. Do not say anything to your husband at present. Make *du'â* for him. You may explain the ruling to him when he is in a good mood.

1127. *Condition*: [A woman writes]: Hadrat, because I am teaching in a madrasah, I am busy from 7: 30 a.m. till 11: 00 a.m. I then have to offer my salâh, prepare food, see to my domestic chores, and see to the children. In the afternoon, I am responsible for the students in *Shu'bah Fahm-e-Dîn* from 4: 00 p.m. till 6: 00 p.m. Because I am the only one at home, I am responsible for the house chores for the evening. I then have to study at night. Because of my madrasah engagements, I have no time or very little time for my personal deeds. At times I am able to fulfil a deed for some time and it then becomes difficult to complete it because of teaching, domestic chores and seeing to the children. In fact, the administrative engagements and seeing to the education and training of the students in the madrasah are causing shortcomings in fulfilling my husband's rights.

Answer: The Shar'î responsibility of a woman is to her husband and her children, and not the educational responsibility of students in the madrasah. If there are shortcomings in your fundamental responsibilities, give up the madrasah. It is your responsibility to serve your husband and educate and train your children, and not the education and training of other people's children.

1128. *Condition:* When I came to you in your room you said to me that in the Qur'ân, Allâh Ta'ala mentions three qualities of Ibrâhîm (Alaihis salaam) (1) forbearing by nature, (2) merciful in temperament, (3) soft-hearted. I previously thought that I possess these qualities. However, after meeting you, I realized that I do not even have wind of these qualities.

Answer: The word *'alayhis salâm* should be written in full. It is not correct to merely write its abbreviation. You should engage in *du'â* and make full efforts to develop these qualities in you.

1129. *Condition*: When I dislike something which someone said to me or if what he said hurts me, then my heart does not even desire to look at the person again. I develop intense hatred for the person and I spend all my time planning his downfall.

Answer: Forgive the person towards whom you have hatred and make efforts to socialize with him. The hatred will come out of your heart in a few days. The word *kînah* refers to intentionally and knowingly harbouring dislike towards someone, and making plans to exact revenge from him or causing him harm. However, if someone has harmed you and you do not feel like meeting him, this is a natural reaction which is not sinful.

1130. *Condition*: I mentioned my illness of anger in my previous letter. You stated in your reply that I must seek forgiveness publicly from the person against whom I displayed unwarranted anger. This treatment is so intimidating that almost one month has passed and if I become angry, merely thinking of this treatment causes my anger to subside. I think to myself: who can do something so difficult?

Answer: All praise is due to Allâh Ta'ala.

1131. *Condition*: <u>H</u>a<u>d</u>rat, I was previously filled with love and greed for this world. However, I have been cured of this illness by virtue of your companionship.

Answer: All praise is due to Allâh Ta'ala.

1132. ***Condition*****: [A woman writes]: My biggest illness is pride. I become very happy when someone praises me. At times I even look down at others.**

Answer**:** Pride means to consider yourself great while considering others to be insignificant. Becoming happy when someone praises you does not entail pride, but to desire praise from people is known as *h̲ubb-e-jâh* (love for name and fame). To consider yourself to be great and others to be insignificant either through people praising you or without their praise is known as pride (*takabbur*). When anyone praises you, do not consider yourself worthy of it and be grateful in your heart for Allâh Ta'ala concealed your faults. Think to yourself: "What right do I have to look down on anyone? It is possible that the person is liked by Allâh Ta'ala whereas He dislikes some of my deeds for which I am taken to task. I am worse than all the Muslims at present and worse than the unbelievers and animals in the Hereafter."

1133. ***Condition*****: It seems that none of my deeds are devoid of show and ostentation. I would like to develop sincerity.**

Answer**:** Ostentation and show come through one's will and intention. This is the definition of ostentation:

المراءات فى العبادات لغرض دنيوى "Ostentation in acts of worship is when they are done for worldly motives." Whisperings of ostentation is not ostentation. Before starting any deed make the intention that you are doing it for the sake of Allâh Ta'ala. If whisperings come to you thereafter, do not worry about them. Continue turning to Allâh Ta'ala and seeking His forgiveness.

1134. ***Condition*****: I am memorizing the Qur'ân together with studying the course books. I am therefore unable to sleep for six hours.**

Answer**:** It is essential to sleep for six hours even if it means reducing your *ma'mûlât* or the amount of Qur'ân which you memorize. If you do not have good health, you will miss out

your compulsory obligations as well. It is not permissible to leave out the compulsory obligations for optional acts. It is compulsory to safeguard your health. It is difficult to study the course books together with memorizing the Qur'ân. Do one of the two, either the books or the Qur'ân.

1135. *Condition*: I develop bad thoughts about others very quickly. What is the treatment for this?

***Answer*:** Whisperings of "bad thoughts" are not considered to be "bad thoughts" as long as you have no firm thought and conviction in this, e.g. you have conviction that a particular fault is in a certain person. The treatment for it is you must think to yourself thus: I am seeing my own fault in this person. Like a person who sees himself in the mirror and thinks bad of the mirror. Think to yourself that on the day of Resurrection you will be asked for proof for your bad thoughts. Where are you going to produce a proof from? Whereas no proof will be demanded for having good thoughts. Therefore, where is the intelligence in trapping yourself by having bad thoughts.

1136. *Condition*: I become angry at my parents very quickly and over trivial matters. I then speak with disrespect to them. I regret my actions and make *du'â* to Allâh Ta'ala, but commit this sin again.

***Answer*:** Seek pardon from your parents for whatever disrespect you showed to them till now. If you commit this mistake again, hold their feet and ask pardon. If you commit this mistake again, take their shoes and place them down-side up on your head in the presence of others for three minutes. Inform me of your conditions after one month. Alternatively, establish an *islâhî ta'alluq* (a bond or relationship of reformation) with one of my *khulafâ'* in South Africa because there is more benefit in having a spiritual guide close at hand.

1137. ***Condition*****: I like beautiful and good clothes and shoes. How is it to purchase and wear these? Does this entail love for the world? Will it be an obstacle to the love of Allâh Ta'ala entering my heart?**

Answer**:** Paying too much of attention to this is not good. It is the habit of women to wear a new set of clothing for every different occasion. As long as you have clothes, shoes, etc. do not purchase new ones unnecessarily. Wear the same clothes for all occasions. Hadrat Thânwî *rahimahullâh* said: "The woman from whose heart the love of jewellery and clothes has come out, it is a sign that she has become a person of *nisbat* (close affinity with Allâh Ta'ala)."

1138. ***Condition*****: There are no deeds in my life. I even forget the *du'âs* which are to be read before eating and after waking up. How can I lead every step of my life in accordance with the Sunnah? I am distressed over this.**

Answer**:** The perception that you have no deeds is better than the perception that you do a lot of deeds. The greatest Sunnah is *taqwâ*, i.e. abstention from sins. It is necessary to give due importance to *sunan-e-mu'akkadah* (the stressed or emphasised Sunnats). As for the *sunan-e-'âdiyah* (the habits of Rasulullah (Sallellaho alaihe wasallam)), the more you do, the closer you will get to Allâh Ta'ala. It is not correct to be distressed. Deeds are the objective, and not stress.

1139. ***Condition*****: I observe *pardah* but not with males of my family. I make an intention to observe *pardah* with them but when the time comes, I become weak and do not have the courage.**

Answer**:** The deeds of *Dîn* are accomplished through courage. Take the courage once and make an announcement: "I am observing Shar'î *pardah* as of today. No non-*mahram* should come in front of me." Take courage, it is not difficult. Observing

pardah with the non-*mahrams* of the family is the main *pardah*. It is easy to save oneself from outsiders.

1140. *Condition*: [A woman writes]: I am fulfilling my salâh and other acts of obedience to Allâh Ta'ala. I am also trying to make *taubah* (repentance) with sincerity. I repented from all sins. I am also observing Shar'î *pardah*. But one *du'â* of mine is not being accepted. It seems that Allâh Ta'ala is displeased with me because of my sins.

***Answer*:** Never have this wrong thought. If Allâh Ta'ala was displeased, He would not have blessed you with îmân, nor inspired you to do good deeds, and you would not have had a relationship with His pious servants. You should think thus: Allâh Ta'ala loves me a lot. The *du'â* of a believer is not rejected, but there are different ways of its acceptance. At times He gives the very thing which the believer asks for. At times He does not give that thing but gives something better in the future. At times He removes a calamity by virtue of the *du'â*. If He gives nothing to a person in this world, He increases his rank in Paradise by virtue of the *du'â*.

1141. *Condition*: I wrote in my previous two letters that I am abstaining from casting evil glances. However, after saving myself during this time, I am committing this sin again. I became very remorseful over the fact that I am committing this sin after having saved myself for so long. Satan and my *nafs* tried to make me despondent by saying that I cannot be freed of this illness. But Allâh Ta'ala blessed me with the ability to repent.

***Answer*:** To be remorseful is a blessed thing but to be despondent is the work of Satan. Do not come under the control of Satan. All sins are forgiven through repentance. No matter how many the sins, Allâh Ta'ala is All-forgiving and All-

merciful. Make a firm resolution of *taqwâ* for the future. This resolution entails that when you leave your house, you make an intention that you are not going to look no matter how much pain it causes you. You are not going to look even if you lose your life. Make *du'â* for steadfastness to Allâh Ta'ala.

1142. ***Condition*****: Through the blessings of Hadrat, I am saving myself from casting evil glances. But there is a type of storm in my heart waiting for the opportunity to commit sin.**

Answer**:** Nothing can come to pass with this storm. The urge to sin is not a sin. It is a sin to act on this urge. You should not act on your urges.

1143. ***Condition*****: This casting of evil glances is also because of my not getting the opportunity to sin. If I were to permit my *nafs* to commit a sin, it will overpower me.**

Answer**:** Allâh Ta'ala is the one who saves us. Place your trust in Him. Not finding the opportunity to sin is also by the grace of Allâh Ta'ala. Make a firm intention in your heart that even if you get 100 000 opportunities, you will not sin. Also cry and make *du'â* to Allâh Ta'ala.

1144. ***Condition*****: By the blessings of Hadrat, Allâh Ta'ala inspired me to abstain from casting evil glances. But my *nafs* is constraining me to look especially when someone is close by or when my gaze falls suddenly on someone. It tries to compel me into looking a second time but I am saving myself through the blessings of Hadrat.**

Answer**:** Do not be distressed by the constraints of the *nafs*. It is only by stopping the *nafs* from the urge to sin that a person gains close proximity to Allâh Ta'ala. It is not required for the *nafs* to have no urge to sin. What is required is for the *nafs* to

have the urge and you save it from sins. Be grateful to Allâh Ta'ala for this inspiration.

1145. ***Condition*****: Am I permitted to make *darb* (making *dhikr* in such a way that when the person says *illallâh*, his head inclines towards his heart) when repeating the *dhikr* of *Lâ ilâha illallâh* or should I repeat it without making *darb*? In what condition should I do it?**

Answer**:** You may say *Lâ ilâha* to your right and *illallâh* to your left without making *darb*. You may do this by lowering your head slightly. When saying *Lâ ilâha*, think to yourself that your heart has been purified of all apart from Allâh Ta'ala. When saying *illallâh*, think to yourself that the light of Allâh Ta'ala is entering your heart. It is sufficient to think of this lightly, it is not necessary to burden your mind.

1146. ***Condition*****: Hadrat should I join the word *jalâlahu* to the second sentence or read it without joining?**

Answer**:** Some people enjoy joining it while others do not. You may do as your heart likes. There is no special method for this. It is obligatory to say *jalla jalâlahu* on the first "Allâh".

1147. ***Condition*****: At times I read the full *munâjât-e-maqbûl* and *dhikrullâh*, and there are times when I miss it out. How should I repent for it?**

Answer**:** There is no compensation for this. You should merely start reading it again.

1148. ***Condition*****: Some *mashâ'ikh* permitted me to read the *manzil*. Moreover, there are some *du'âs* which our teachers teach us. Hadrat, do you permit me to read the below-quoted *adhkâr* (plural of *dhikr*)?**

Answer**:** A person has only one shaikh just as he has one doctor for his physical ailments. Do you act simultaneously on the

advice of several doctors? The *adhkâr* taught to you by your shaikh are sufficient.

1149. ***Condition*****: I do not have concentration when making** ***dhikr*****. I need your** ***du'â*** **and attention.**

Answer**:** *Dhikr* is required and not concentration. Benefit is dependent on *dhikr* and not on concentration.

1150. ***Condition*****: I am a doctor by occupation and pledged allegiance to you about four months ago. As far as safeguarding my gaze is concerned, I have to see to female patients. I have to examine their eyes and tongues for certain illnesses. I therefore commit shortcomings in this regard.**

Answer**:** Install a curtain for the women and do not check them without this curtain. They must sit behind the curtain. If you have to check their eyes, etc. send them to a lady doctor. Allâh Ta'ala is the provider of sustenance. If you have no alternative but to look, ask them to cover the face in such a way that only the eyes or tongue is exposed.

1151. ***Condition*****: Previously I used to encourage others to do good but do not feel like doing this anymore. I have given this up totally. What should I do?**

Answer**:** When a person encourages others towards *Dîn*, he himself gets the inspiration to do good. You should therefore encourage others with the intention of your own reformation.

1152. ***Condition*****: Hadrat, when I look at a disabled person, I feel sorry for him. I am more conscious of Allâh Ta'ala being All-Mighty and All-Wise.**

Answer**:** To be grieved and to make *du'â* for his cure is not in conflict with being conscious of Allâh's might and wisdom. In fact, this is one of the demands of mercy. When Rasûlullâh's

(Sallellaho alaihe wasallam) son, Ibrâhîm, passed away, tears flowed from his eyes and he said: "O Ibrâhîm! We are saddened by your departure." If absence of grief was laudable, Rasulullah (Sallellaho alaihe wasallam) would not have been grieved.

1153. ***Condition*: I express gratitude to Allâh Ta'ala for having saved me from such a disability. On seeing a disabled person, I read a *du'â* and this brings great joy to my heart.**

Answer: It is Sunnah to make *du'â*. When you see a fellow Muslim in a calamity, you request Allâh Ta'ala to protect you from the same calamity. We are ordered to make this *du'â* silently so that he does not hear it and thereby becomes grieved. One ought to feel sorry for a disabled person, make *du'â* for his health, and encourage him by saying, *inshâ Allâh*, you will be cured. The experiencing of joy is against the lofty status of mercy. Think to yourself, if Allâh Ta'ala puts you through this disability, will you experience joy?

1154. ***Condition*: Hadrat, before becoming your *murîd*, I used to read the poems of Iqbâl and I remember most of his poems. His poems display his full confidence in Hadrat Rûmî *rahimahullâh*. Can I study the writings of a sufi poet like Iqbâl?**

Answer: It is not permissible to refer to a person as a sufi whose deeds are not in accordance with the Sunnah and Sharî'ah. The writings of the person who does not follow the Sunnah are not beneficial and one does not get the inspiration to do good.

1155. ***Condition*: I am inspired to make *du'â* for Hadrat by crying and beseeching [Allâh Ta'ala], but my heart does not like to attach the condition of 120 years [life for Hadrat]. I would like Hadrat's acceptance or rejection in this regard for the purpose of my reformation so that the deeds which I am doing out of love are not destroyed and changed into sins.**

Answer: My shaikh, Hadrat Shâh 'Abdul Ghanî *rahimahullâh*, used to make *du'â* for a life of 120 years.

1156. *Condition*: Hadrat, I was given a special invitation by a madrasah to attend their *Khatm Bukhârî Sharîf* (conclusion of the study of Sahîh Bukhârî). Since I obtained verbal permission from Hadrat to attend such gatherings, I go to such gatherings without Hadrat's knowledge. When the M.C. (master of ceremonies) of such gatherings calls me up [to address the people], he introduces me by mentioning the special relationship which I have with Hadrat through the grace of Allâh Ta'ala. But when I attended one such gathering on this occasion, they referred to me with very simple words and said: "We now call upon such and such person to render a few poems." I do not know why I did not like this way of address. Hadrat, I take an oath that I am nothing without Hadrat. I rendered a poem without any feeling, and then got up to leave with my companions. One of the reasons for this was that the gathering was not well organized. After calling upon me, the M.C. went away for some work and the people began walking about. This disorganized gathering had a great effect on me, and although the deputy principal of the madrasah insisted that I remain, I left. On the way I thought to myself as to whether this action of mine was based on pride or not. I am most restless over the fact that when people ask of me, I feel very proud. I am asking myself and consoling myself as to why they called me without referring to Hadrat? Why was this gathering so disorganized? I am very much troubled.

Answer: It has been the way of our elders to be troubled by the disorganization and inadequacy of such gatherings. When a person enjoys a certain honour, it ought to be mentioned. It is also an act of inhospitality to overlook him. Even our elders are not excluded from this natural retraction. Remain at ease.

1157. *Condition*: I feel very restless when coming to your assembly on Thursday night. My heart does not feel like attending your assembly.

***Answer*:** It seems that you have no affinity (*munâsabat*) with me. Affinity is the basis for deriving benefit. You should therefore establish a bond with some other shaikh with whom you have affinity. Do not come to my assembly in the future.

1158. *Condition*: [A woman writes]: When I read your *mawâ'iz*, the condition of my heart changes. My heart is generally not attached to anything. But when I read your *mawâ'iz* I experience this feeling. But when I fall into worldly occupations, I am unable to come out of them. I am a mother of four children.

***Answer*:** Seeing to the upbringing of your children is part of *Dîn*, it is not a worldly occupation.

1159. *Condition*: My house is full [of people] with many relatives living together. Several issues crop up during the day. Each one is engrossed in his own world. They are all far from *Dîn*. In such a situation, I find myself very lonely.

***Answer*:** How can a person be alone when he/she has Allâh Ta'ala, all the Prophets (Alaihimus salaam), all the Sahâbah (Radhiallaho anhum) and all the *auliyâ*? Our family is very big. The person who has no Allâh is the actual one who is alone.

1160. *Condition*: You said that a person cannot reform himself without a spiritual guide. And that the *nafs* cannot be overpowered as long as the shaikh does not overshadow a person. Hadrat, what is the ruling for a woman because it is not possible for her to remain in the company of a pious person or a shaikh?

Answer: The shaikh is also a non-*mahram* for a woman. A woman is not ordered to remain in the company of a shaikh. Rasulullah (Sallellaho alaihe wasallam) observed *pardah* with the Sahâbiyât. It is only a fake shaikh and worldly person who will keep women in his company. Women may listen - from behind a curtain - to the talks of a shaikh who follows the Sunnah and the Sharî'ah. They may read his books and listen to his cassettes. They may correspond with the shaikh for the purpose of reformation provided their letters are signed by a *mahram*. A woman can become the beloved of Allâh Ta'ala in this way.

1161. *Condition*: Hadrat, I wish my heart could develop the condition which is described in this poem of yours:

اور اپنی معرفت کی مجھے ایسی شان دے

ہر ذرہ کائنات کا تیرا نشان دے

اپنا پتا دے مجھ کو یوں اپنا نشان دے

جاؤں جہاں بھی دل مرا بس تجھ پہ جان دے

"Give me such status of Your recognition,
Give me Your sign in every atom of this universe.
Give me such descriptions of Yours and such signs of Yours
That no matter where I go, my heart must be prepared to sacrifice itself for You."

Answer: Inshâ Allâh, it will certainly become like this. There is no failure in the path of Allâh Ta'ala. There were numerous women who became the true beloveds of Allâh Ta'ala.

1162. *Condition*: [A woman writes]: Hadrat, through your *du'âs* I am observing *pardah* steadfastly. My relatives are

making various statements but my heart is totally at ease – something which I did not experience previously.

Answer**:** Mâshâ Allâh, I am most pleased. O Allâh! Increase her (in her deeds).

1163. *Condition*: Hadrat, there is something which I would like to ask you about. It is a practice in our area for the people to collect some money for the girl who is about to get married. Before the girl departs from her parents' home, the *walîmah* feast is provided at the girl's house but paid for by the boy's family.

Answer**:** This is totally against the Sunnah. It is an innovation (*bid'ah*).

1164. *Condition*: Apart from this, gifts are given in the presence of the entire gathering, and it is considered essential to give these gifts. If not, this is taken in a bad light. Men with drums stand among the women and play these drums. Women stand around these men and dance. Should I participate in such a wedding and will it entail severing ties of kinship if I do not attend?

Answer**:** This does not entail severing of ties of kinship. It entails saving oneself from the disobedience of Allâh Ta'ala which is compulsory. Attending such functions does not entail maintaining ties of kinship but committing of sins. It is not permissable to attend a function where sins are committed.

1165. *Condition*: I am trying to abstain from backbiting. I remain silent when I am at places where this takes place.

Answer**:** It is also not correct to remain silent where the sin of backbiting is committed. You should either stop them or leave that gathering.

1166. ***Condition*: About 4-5 years ago I sought permission to go to Hardoi for the purpose of my reformation. Hadrat [Abrârul Haqq *rahimahullâh*] informed that he is about to go on a journey [I should therefore not come at present]. He also told me to refer to one of his *khulafâ'*. I then had the good fortune of studying Hadrat's book, *Ma'ârif Mathnawî*. My desire to read your books increased, I experienced much mental satisfaction, and was blessed with disinclination to sins. When I read one of your themes, I relate them to others at several places and experience much joy at this. When I informed Hadrat [Abrârul Haqq *rahimahullâh*] of this condition, he replied that it seems that my relationship with Hakîm Sâhib will be appropriate and I should correspond with him. I am enclosing Hadrat's [Abrârul Haqq *rahimahullâh*] reply with this letter.**

Hadrat, what can I say? Whether I am in privacy or public, sitting or standing, walking or moving about – thoughts of you surround me completely and I experience a strange condition. Tears flow involuntarily from my eyes and I try to control them. No matter what the time and what the occasion, it is just your presence which I feel and my heart experiences sweetness of îmân. Hadrat, I am living every moment of my life in your shade. It is as though I am drinking from the cup of Kauthar all the time.

Answer: Mâshâ Allâh. May you be blessed in your love for your shaikh. The people of love are able to traverse the path of Allâh Ta'ala very quickly.

1167. ***Condition*: Hadrat, I then have these thoughts that my inclination towards Hadrat Wâlâ Shâh Hardoi [Abrârul Haqq *rahimahullâh*] is less. Is it possible that I am committing excesses in this regard and showing disrespect to him, whereas this bond [with you] is actually the fruit of his *du'âs*?**

Note: this reply was written by Hadrat Hardoi [Abrârul Haqq *rahimahullâh*] while he was living but I am sending it after he passed away.

***Answer*:** No, this is neither an excess nor disrespect. Rather, the more affinity a person has with another, the more love and inclination he has towards him. The reason for your love for me is total affinity (*kamel munâsabat*). Affinity is the basis for deriving benefit. Perfection and merits are not the basis. Perfection and merits were found solely in our elders.

1168. *Condition*: After the demise of Hadrat Wâlâ Hardoi *rahimahullâh*, I saw myself in a dream: I was entering through the door of Masjid-e-Nabawî. There were many people in front of me who were also entering. I thought to myself that it is the *janâzah* of Hadrat Shâh Hardoi *rahimahullâh*. I then thought that they are going to take Hadrat to the Raudah Aqdas (the blessed grave of Rasulullah (Sallellaho alaihe wasallam)) or to Baqî' (the graveyard of Madînah)…I experienced joy when my eyes opened, I read *durûd sharîf* (salutations to Rasulullah (Sallellaho alaihe wasallam)) and made *du'â*.

***Answer*:** This is a very blessed dream. Inshâ Allâh, it is a glad tiding of Hadrat's *rahimahullâh* lofty status.

1169. *Condition*: Hadrat, you are occasionally in my heart and before me at times. Hadrat, what can I say? I am bestowed with your blessed presence most of the time. By Allâh, what can I say as to what I am being given?! Hadrat, no sooner I see false gods, I think of the *Ahlullâh* (i.e. I think of you). I then feel as though I am seeing Allâh Ta'ala in my heart. I have experienced much happiness by virtue of Hadrat's love. Hadrat, very often I feel as though I can see an idol in front, Hadrat is then in my heart and I also see Hadrat in front of me, I then feel – through your blessings – that Allâh Ta'ala is near me. At times my tongue repeats the words "Hadrat, Hadrat", and then "Allâh, Allâh". All this is through the grace of Allâh Ta'ala and the blessings of Hadrat.

***Answer*:** I am most pleased by your conditions. These are the effects of intense love. Congratulations. Love for one's shaikh is the key to all lofty positions. The people of love traverse the path of Allâh Ta'ala very quickly. However, it is necessary to lead a life of *taqwâ*. In other words, abstaining from all major and minor sins.

1170. *Condition*: My Hadrat! I do not know on how many occasions – while walking and moving around, while sitting and standing – it is as though I am relating my sufferings to you. What can I say? May Allâh Ta'ala enable me to present myself to you so that I may have the honour of kissing your feet. If this happens, it will be a unique occasion of *'Eid*. Make *du'â* Allâh Ta'ala fulfils this wish of mine. There will be no loss in His treasures and my happiness will be fulfilled.

***Answer*:** I make *du'â* with my heart and soul. In fact, I am yearning to meet you.

1171. *Condition*: I hope Hadrat is experiencing good health and well-being. Hadrat, there is so much of attraction in your name that no sooner I utter it, life comes to my body and my heart becomes hale and hearty (glory be to Allâh). Hadrat, it was only once when I saw you together with Hadrat Maulânâ Shâh Abrârul Haqq [*rahimahullâh*] in the *Haram* of the Ka'bah. I constantly think of this statement: "Just one look can overpower the heart." (glory be to Allâh) Hadrat, I constantly think about the nature of that village of lovers as described by your attendant:

اہل اہلِ دل سے دِلوں کو ملا لیجئے

بستی عشق میں گھر بنا لیجئے

"Join your hearts with the people of the heart (ahl-e-dil),
Build a house for yourself in the village of love."

***Answer*:** Congratulations. Love for one's shaikh is actually a sign of love for Allâh Ta'ala. The more love a person has in his heart for Allâh Ta'ala, the more love he has for his shaikh. The more love he has for his shaikh, the more love he has for Allâh Ta'ala.

1172. *Condition*: I am in *Daurah-e-Hadîth* (final year of *'âlim* course) this year but my heart is totally devoid of the love of Allâh Ta'ala and His Rasul (Sallellaho alaihe wasallam). My heart is very hard, it is a confirmation of the following verse:

ثم قست قلوبكم من بعد ذلك فهى كالحجارة او اشد قسوة

Their hearts then became hard thereafter. They are like rocks or harder." (Sûrah al-Baqarah, verse 74)

My heart neither takes admonition from the Ahâdîth, the recitation of the Qur'ân, nor from salâh.

***Answer*:** This is certainly not the case. Love has different colours. Îmân is in itself a proof of love. If you did not have love, you would not have îmân. Your heart is not a confirmation of "hard-heartedness". Hard-heartedness entails the audacity to commit acts of disobedience, not repenting, and not even having rational remorse.

1173. *Condition*: I am constantly worried over the fact that I am in *Daurah-e-Hadîth* and if I have not found the love of Allâh Ta'ala and His Rasul (Sallellaho alaihe wasallam) as yet, when will I find it?

***Answer*:** This worry of yours is also a sign of love. 'Allâmah Sayyid Sulaymân Nadwî *rahimahullâh* writes:

محبت تو اے دِل بڑی چیز ہے
یہ کیا کم ہے اگر اس کی حسرت ملے

"O heart! This love is a very great thing.
Is it inconsequential if one's receives its remorse?"

1174. ***Condition*****: I am also concerned about this: how will I develop the joy and yearning to practise on the Ahâdîth without having love for Rasulullah (Sallellaho alaihe wasallam)?**

Answer**:** Is it not a sign of love to find oneself fallen at the door of one's beloved? You have reached the doors of the Ahâdîth. Be grateful and continue studying. Steadfastness is the guarantee to developing love and yearning. Love proclaims:

برادرم ساکن شو و بے خانہ باش

Adopt destitution and lodge yourself at the door

One progresses in love through deeds, and in deeds through love. The greatest deed is abstention from sins. Pondering daily over the bounties of Allâh Ta'ala, being regular with the *dhikr* of Allâh Ta'ala, and remaining in the company of the *ahl-e-mahabbat* (people who love Allâh Ta'ala) are means for the acquisition of love.

1175. ***Condition*****: Hadrat, till today I have not shed a single tear in my *du'âs* nor in expressing remorse over my sins out of the fear of Allâh Ta'ala. I went for 'umrah this Ramadân. I saw many people crying [before Allâh Ta'ala] but I did not shed a single tear.**

Answer**:** Expressing grief over not shedding tears actually entails the crying of the heart which is superior to the tears of the eyes. A Hadîth states that if a person is unable to cry, he should adopt the appearance of a crying person. A crying person is included among the remorseful servants.

A letter from an *'âlim* of South Africa who is a *khalîfah*.

1176. *Condition*: It is after much bashfulness that I am taking the courage to write. Correspondence with Hadrat had stopped during this lengthy period but I took refuge in Hadrat's affection (which is greater than the affection of parents) and limitless kindness, tied my hopes in Hadrat's pardon, and am now writing this letter.

***Answer*:** Everything is forgiven. My heart is convinced of your love. It is not dependent on your writing or not writing. When you get the inspiration, you must write immediately no matter after how long. Your condition should be as described in the following poem:

حیاطاری ہے تیرے سامنے میں کس طرح آؤں

نہ آؤں تو دلِ مضطر کو لے کر پھر کہاں جاؤں

"I am overcome by bashfulness, how can I come before You?
If I do not come, where then can I take this restless heart to?

1177. *Condition*: I feel such abhorrence towards sins that it is like how a person abhors eating excreta [stool].

***Answer*:** Mâshâ Allâh. This is a blessed condition. It is a great bounty.

1178. *Condition*: I fear the disappearance of this condition. I ask for continuation and steadfastness.

***Answer*:** This is a blessed fear. I make *du'â* with my heart. This fear is means to protection from disappearance [of this condition] and progress in this bounty – *inshâ Allâh*.

1179. *Condition*: I am trying to live lovingly with my wife.

***Answer*:** The touchstone of *wilâyat* (close friendship with Allâh Ta'ala) is good treatment with one's wife. A person may offer

thousands of *tahajjud*, recitation of the Qur'ân and *dhikr*, but if he causes any pain to his wife, all these acts of worship are gone in vain. You should therefore be mindful of not causing the least harm to her. You should make such efforts of acquiring beauty in your relationship with her that you become a total embodiment of beauty. A Hadîth states: "The best of you is he who is the best in his treatment to his wife. And I am the best of you in my treatment to my wife."

1180. ***Condition*****: [A woman writes]: I am studying M.B.B.S. with full Shar'î** ***pardah*** **and paying full attention to safeguarding my gaze. However, I do not have a netting over my eyes, I leave them open. I also pledged allegiance to Hadrat. Hadrat, I have a yearning to become the beloved of Allâh Ta'ala, please make** ***du'â*** **for me. Some people are telling me that I cannot become a beloved of Allâh Ta'ala while studying at university. Hadrat, I am most distressed because of this. Is it necessary for me to leave university in order to become the beloved of Allâh? It is the fervent desire of my parents for me to become a doctor. Hadrat, you told me about one month ago to wear a netting [over my eyes] and go to university. I did this with much enthusiasm in the beginning but it has waned since then. I am now going to university without wearing a netting. Yesterday I went and gave an oral examination. All praise is due to Allâh Ta'ala, I did not cast a single glance and I do not even know what he [the examiner] looks like. But I did not wear a netting.**

Answer**:** It is necessary to abstain from sins in order to become a beloved of Allâh Ta'ala. It is generally almost impossible to adhere to the Sharî'ah while at university, like observing Shar'î *pardah*. For example, if there is no netting over the eyes, how can it be Shar'î *pardah*? If you did not look at a non-*mahram* during the oral exams, he certainly looked at you. Allâh's curse descends on the one who looks and the one who is looked at. How can a person on whom Allâh's curse descended become a

walî of Allâh? It is not necessary to fulfil the fervent desire of your parents. It is compulsory to save yourself from the disobedience of Allâh Ta'ala. If you cannot wear a netting, leave university. The university environment is so filthy that the *nafs* can lead you astray at any time. It can deviate a person in the blink of an eye. Where is the intelligence in remaining in an environment where one's *Dîn* is in constant danger? There were so many women who were great *walîs* of Allâh Ta'ala. Were they all doctors? There are thousands of female doctors whom the world does not even know. Whereas the names of female *walîs* of Allâh Ta'ala are still living in history.

Another letter from the same student.

1181. *Condition*: Hadrat, in the previous letter you mentioned: "If you cannot wear a netting, leave university." In another instance you advised me to leave university. In other words, if I wear a netting, it is permissible for me to go.

***Answer*:** At medical college, post mortems of corpses are conducted and their private parts are exposed. Whether it is permissible or not for girls to study at medical college, the muftis will tell you. Write full details in this regard to a reliable Dârul Iftâ and obtain a *fatwa* from them. But first obtain a *fatwa* from your heart. Is it appropriate to acquire knowledge under such shamelessness? All I said was it is necessary for a woman to observe Shar'î *pardah*. Covering the face is included in the Shar'î *pardah*. As to which education is permissible and which is not, this is the work of the muftis. But whether it is education or no education, Shar'î *pardah* is necessary. It is not permissible to acquire the education which has no *pardah*.

1182. *Condition*: I have a fight and argument with my wife almost every day. On one occasion I told her that outside, almost everyone respects me, respects my opinions, and

considers my presence to be important. But the situation at home is the complete opposite. She replied thus: "You may be religious-minded outwardly but internally you are far from *Dîn*." I asked her: "How do you know this?" She replied: "I saw you on two/three occasions in my dream and you had no beard. And I saw you [in my dream] totally engrossed in joking and laughing with some young women. Your true identity has been exposed to me through this dream."

Answer**:** It is absolutely *harâm* to have such convictions in dreams. The interpretation of dreams is the opposite in most cases. After Shaikhul Hadîth Maulânâ Zakarîyyâ *rahimahullâh* passed away, a person saw him in his dream without a beard. An *'âlim* interpreted this as glad tidings of Paradise for this Shaikh [Zakarîyyâ *rahimahullâh*] because people will not have beards in Paradise. This dream [of your wife] is also a glad tiding for you. It is absolutely *harâm* to have evil thoughts of a person after seeing a dream about him or her. Nothing happens through dreams. A dream is not divine revelation. Satan causes a person to see such dreams in order to cause conflict [between husband and wife]. Adopt leniency in explaining this to your wife. Women are deficient in their intellect. We have to pardon thousands of theirs mistakes.

1183. ***Condition*****: I would like to say this about the following issue: I have this sentiment: through the inspiration of Allâh Ta'ala, when I have the urge to do good, I do good; when I have the urge to commit sin, I control my *nafs* and save myself from sin through the inspiration of Allâh Ta'ala. Does such a situation mean absence of sincerity?**

Answer**:** This is exactly what is required and it is absolute sincerity. How can it mean absence of sincerity?

1184. ***Condition*****: The two/three dreams of my wife have become the means of exposing this absence of sincerity. I am constantly worried about my sincerity. I do not know whether**

a certain deed will be honoured with acceptance or not. All praise is due to Allâh Ta'ala I do not give up my deeds [because of this worry]. All praise is due to Allâh Ta'ala, through your blessings, my *ma'mûlât* are improving day by day.

***Answer*:** Nothing happens with dreams. Progress and retrogression come about through deeds while a person is awake. Recompense is in accordance with the type of deed. It is a blessed condition to be concerned about one's sincerity. It is the duty of man to continue doing deeds, and to continue fearing [their acceptance or rejection]. He should not do so much that he gives up fearing. And he should not fear so much that he gives up doing.

1185. *Condition*: [A woman writes]: Hadrat, a new issue has cropped up: I have developed an intense inclination towards a girl. I would like to establish a relationship with her solely because I am attracted to her, and she is a nice girl. I have a lot of love for her in my heart. Is there anything reproachable about this? Is there any reprehensibility in this relationship? I would like her to love me just as I love her, and we should be friends. This relationship is obviously not for the sake of Allâh and is merely a desire. Kindly advise me in this regard.

***Answer*:** The Sufis prohibited excessive intermingling with people. One should abstain from unnecessary relationships especially when there is a danger of the *nafs* also being involved in this.

المتقى من يتقى الشبهات *A pious person is one who abstains from doubtful things.*

1186. *Condition*: I request you to stipulate a high number for my *dhikr* because I do not experience complete satisfaction in

doing little *dhikr*. However, this request holds no weight against the order of my shaikh.

***Answer*:** We do not teach a lot of *dhikr* because in today's times, the weakness of the nerves and mind cannot bear too much of *dhikr*. Instead, more emphasis is laid on abstention from sins. *Wilâyat* is not dependent on excessive *dhikr* but on abstention from sins.

Allâh Ta'ala says: **ان اولياءه الاالمتقون** "*His true friends are those who are muttaqî (pious).*" He did not say: **الا الزكرون** "who engage in *dhikr*." I am sending the article *Ma'mûlât-e-dhikr* to you. Do not exceed the number shown in this article. Yes, save yourself from sin in every breath you take.

1187. *Condition*: If you permit me, I would like to increase the number of *durûd sharîf* and *dhikrullâh*. I will do whatever you order.

***Answer*:** I do not give permission. Instead of increasing *dhikr*, give more importance to giving up sins, especially safeguarding your gaze. Do not permit the non-*mahram* women of your family to come before you without *pardah*. Do not attend non-Shar'î functions. Do not attend weddings wherein sins are committed. Do not keep a television, etc. at home. Abstain from unlawful wealth. *Wilâyat* is achieved through abstention from sins and not from excessive *dhikr*.

1188. *Condition*: I am constantly cautious of my impoliteness and ungratefulness. I am also cold in showing love. When I look at others, I see how appreciative they are and how much love they show to the shaikh. Whereas I am so near yet so unappreciative. I ought to have attached myself to the shaikh and drowned myself with love for the shaikh. I am like that donkey who despite falling into a salt mine, is still breathing

normally. ***(If a donkey falls into a salt mine and becomes completely withered and decomposed, it becomes halâl. However, this is not the case with this donkey who continues to remain alive. Similarly, a murid who fails to desist from his carnal desires will not attain spiritual rectification despite having created a bond with a shaikh)***

Answer**:** The perception that you are not appreciative is a blessed condition. It will be a day of deprivation if – Allâh forbid – you feel that you have fulfilled your rights.

1189. ***Condition*****: Hadrat, this is one concern which has made me restless: when will my heart be blessed with the embellishment of praiseworthy characteristics and the love of Allâh Ta'ala makes my heart its abode? I remain in this worry most of the time when I am in solitude. Hadrat, remove this pain from me.**

Answer**:** If Allâh Ta'ala wills, this will most certainly happen. Remain engrossed in your duties and do not be hasty. A person reaches Allâh Ta'ala at a slow speed.

1190. ***Condition*****: At times I think of my wretchedness and misfortune and I seem wretched and unfortunate before myself. Satan had seen it written somewhere that a person is repulsed from the high court [of Allâh Ta'ala]. Is it possible that this may well happen to me?**

Answer**:** Repent because this entails having bad thoughts about Allâh Ta'ala. Remain hopeful of Allâh's mercy. If wretchedness was destined for you, you would neither have been inspired to maintain contact with the pious servants nor been inspired to do other good deeds.

انا عند ظن عبدی بی Allâh Ta'ala treats a person in accordance with the person's thoughts about Allâh Ta'ala. It is therefore necessary to have good thoughts.

1191. *Condition*: Hadrat, it is my helpless call to connect me with my Master and Creator. I make a lot of *du'â* but my heart does not experience any comfort. I always ask myself that I do not know when I will reach my goal, it is still very far, I do not know how long it will take. Hadrat, my condition is this:

کٹ رہی ہے عمر میری اس طرح
مضطرب ہو مرغِ بسمل جس طرح

The slaughter of a fowl leaves it shaking
My condition too is no different in its quivering

This test and this waiting is very weighty on me. At times when I think of this and see this lengthy period of time, I lose courage and become semi-dead. I do not know when I will receive my heart's desire, my goal, and that love of Allâh Ta'ala. I find myself completely helpless and fatigued because I do not know when I will reach my goal. I then think to myself that there is a defect in my sincerity, my quest, and my love for my shaikh.

***Answer*:** Your duty is to tread the path. It is not within your choice to reach your goal (destination). So instead of worrying about the destination, worry more about the path. The person who is on the correct path reaches his destination. The correct path is to worry about your reformation, abstain from sins, be regular with your *ma'mûlât*, continue informing me of your conditions, and have the conviction that the person who desires Allâh Ta'ala will most certainly find Him. But you must not be hasty. At times, it is the trick of the *nafs* to engross a person in matters which are not within his control and to cause him to avoid deeds which are within his control, and save him from the difficulty of reformation.

1192. *Condition*: Hadrat, when I safeguard my gaze, it does not cause any pain to my heart. If it causes pain at times, well and good. But I am not experiencing what is known as

"shedding the blood of unlawful desires" and "breaking of the heart". I am deprived of this joy. It is probably for this reason that I am so far from my goal – when I have no grief and remorse, how can I find Allâh Ta'ala?

Answer**:** It is not necessary to feel any pain. At times when a person is in the habit of striving, he does not feel any pain. However, the pain which you experienced the first time, and now that you are used to the pain, every time you strive [against the desires of your *nafs*], you will get the same reward irrespective of whether you feel pain or not.

1193. ***Condition*****: This is the final request of this wicked and unworthy person:**

صنما رہِ قلندر سزدار بمن نمائی

کہ درازودوردیدم رہ ور سم پارسائی

O beloved, turn me to the Allah-walas' way
For from the path of righteousness am I far away

Hadrat, I ask you to remove my pain for the sake of Allâh Ta'ala. Enable me to meet my Allâh. How much longer should I restrain myself and exercise patience? Hadrat, I do not know what is patience and I have no patience. What should I do? I have just one request, my heart is repeating just this one thing: "Oh! When will I find my Master? When will this waiting come to an end? When will I be embellished with praiseworthy characteristics? When will I also burn in the love of Allâh?" My burning and lamentation is only for Allâh Ta'ala. I do not want anything. I want only Allâh Ta'ala. For how long should I wander about? O Allâh! Listen to my call. Draw me towards You. Make my heart Your abode.

بابِ رحمت پہ ترے اے شاہِ جہاں

دے رہا ہوں ستک ِ آہ فغاں

O King of the world sobbing
At your door of mercy am I knocking

***Answer*:** This desire and yearning is blessed. It is a glad tiding of achieving one's goal. My heart is most pleased. But hastiness is not appropriate. Remain engrossed in your duties and do not worry about the end result and destination. It is deeds which automatically convey a person to the end and to his destination. The person who is treading this path will – if Allâh Ta'ala wills – most certainly reach the destination. It is deeds which themselves convey a person to the end. There is no failure in this path.

1194. *Condition*: A person fell in love with his wife's sister and remained involved for some time. After much problems, he became remorseful and repented. But this remorse would sometimes make him despondent and his *nafs* would sometimes urge him towards the sin again. He wrote about his condition to Hadrat. Hereunder is Hadrat's answer and unique treatment.

***Answer*:** I received your letter. The first thing I am telling you is there is no need to become despondent. This restlessness and remorse of yours is proof of Allâh's special grace on you and – *inshâ Allâh* – He will take you out of this mess. Were it not for Allâh's grace, you would not have experienced this restlessness at all. You would have continued enjoying yourself in the pit of sins and would never have wanted to come out of it. *Inshâ Allâh* – Allâh's grace will guide you and give you salvation. The Master whose servants we are is *Hayy Qayyûm* (ever-living and upholder of all). He is able to change all our destruction and desolation into a mighty fully-inhabited edifice through His grace. Do not worry and act on the treatment which is provided. We have hope in Allâh's mercy for your complete cure.

(1) The reason for falling in love with your sister-in-law is that you did not remain distant from her and did not observe Shar'î *pardah* with her. You can tie a thousand turbans, wear long *kurtahs* and pants, shave your head, have fights with your in-laws, and even go to the extent of repulsing this woman in an evil manner. But if you do not observe Shar'î *pardah*, you will make amends with her and fall into sin again. Therefore, the first thing you have to do is adopt distance, distance and very far distance from her. Be most vigilant in observing *pardah* with her and do not be lax in this regard. In fact, shift to another house and another residential area. Go so far away from her that there is no possibility of her coming there. Do not look at her with your eyes, do not think of her in your heart, do not speak about her, do not listen to her voice, do not hear to anything spoken about her, do not touch her, do not walk towards her, apply a martial law on all parts of your body so that they are unable to commit any act of disobedience.

You wrote that she is not giving you a lift anymore. This is even better and it is an unseen help. Think as to how unfaithful these worldly beauties are. Put an end to such unfaithful beauties. There is only our Allâh who is faithful and who is ready to support us on earth, beneath the earth in the grave, in the *barzakh* (the intervening period between the grave and the Hereafter), on the day of Resurrection, in Paradise, and in every situation. It is most immature, foolish, and low-minded to leave such a faithful Master and to attach our hearts to such corpses which pass stool, pass urine, rot and decompose. A time will come when she will get old and her beauty will fade. When she comes before you, you will not want to look at her. At such a time, you will look from side to side in discomfort and will want to flee from her. Ah! A time will come when you will not look at her through the urges of the *nafs*, but you will receive no reward at such a time. Leave her today by the order of Allâh Ta'ala and then see what a great reward you will receive. By Allâh! I am telling you this is such a great deed whereby you will experience the sweetness of îmân in your heart

immediately. Your spirit will feel that Allâh's mercy has kissed you. On the contrary, if you attach your heart to these beauties, you will experience nothing but restlessness and discomfort. This is my poem on the fleeting nature of beauty:

لڑکی اماں بن گئی پھر نانی ہوگئی
تاریخ حسن و عشق کی یُوں فانی ہوگئی
رُسوائی دوام نافرمانی ہوگئی
اور قلب وجاں کی اس طرح ویرانی ہوگئی

"The young girl became a mother and then a grandmother.
The history of beauty and love came to an end in this way.
Disobedience led to eternal humiliation,
and the heart and soul became desolate in this way."

It is low-minded to die over the private part:

یہ عالم عیش وعشرت کا یہ حالت کیف ومستی کی
بلند اپنا تخیل کر یہ سب باتیں ہیں پستی کی
جہاں دراصل وِیرانہ ہے گو صُورت ہے پستی کی
بس اتنی سی حقیقت ہے فریبِ خوابِ ہستی کی
کہ آنکھیں بند ہوں اور آدمی افسانہ بن جائے

"This world of luxury and enjoyment.
This condition of intoxication and mischief.
Elevate your thoughts because these are all despicable things.
The world is essentially desolate although it may appear to be inhabited.
This is the quintessence of this world of deception and dreams:
No sooner the eyes close, man becomes a tale of fiction."

(2) If you ever experience the thought of dishonouring her [by engaging in intercourse with her], think to yourself whether you would like it if someone has thoughts of committing such an act with your mother, sister, daughter, wife or aunt. How self-respecting you will become [and what disgust you will feel]! If you do not like something for yourself, how can you like it for others? This is against the unique status of a believer. Allâh Ta'ala has a far stronger bond with His male and female servants than the bond which you have with your mother, sister, daughter, etc. Allâh Ta'ala dislikes the dishonouring of His female servants even if she agrees to the act. This would cause the wrath of Allâh Ta'ala.

Practise on the following guidelines daily:

(1) From your twenty fours, take out one hour of tranquillity. Offer two rak'ats *s̲alâtut taubah* (s̲alâh of repentance) in solitude. Then repent and seek forgiveness for all the sins which you committed from the time you reached the age of maturity till now. Say to Allâh: "O Allâh! I am most unworthy, disgraceful, immoral, and shameless. O my Sustainer! Although there is no end to my sins, Your mercy is much wider than my sins. Forgive all my sins by virtue of Your all-embracing mercy."

(2) Then offer two rak'ats *s̲alâtul h̲âjah* (s̲alâh for the fulfilment of a need) and make this *du'â*: "O my Sustainer! I destroyed a major portion of my life in sins. Show mercy on this destroyed portion of my life and reform me. Give me salvation from the love of these corpses which pass stool, urine, rot and decompose. Purify my heart. O Allâh! You said: 'Were it not for My kindness, none of you can be purified.' O Allâh! Pass the decision for my reformation and purification." Make this *du'â* by beseeching and crying before Allâh Ta'ala.

(3) If available, apply *'it̲r* (perfume) to your clothes and make the *dhikr* of *Lâ ilâha illallâh* 300 times in the following manner: when saying *Lâ ilâha*, imagine that your heart is being emptied of all apart from Allâh Ta'ala. When saying *illallâh*, imagine that the light of Allâh Ta'ala is entering your heart.

(4) Then imagine that that woman has died, her stomach became bloated and disintegrated, her eyes and nose decomposed and fell off, a foul stench is emanating from her body, worms are crawling on her body, the worms are taking her eyes and fleeing with them, there are just two holes in the place of her juicy eyes and these holes are filled with worms, the worms ate her lips and cheeks, and from the hollowed-out cheeks the terrifying teeth of the corpse are visible.

(5) Together with this, imagine the following: "My soul has departed from my body, the clothes on my body are being cut by a pair of scissors and removed, I am being placed on the tub and washed, I am being shrouded (being made to wear the *kafan*), my friends are placing me in the grave, timber strips are placed over the grave, sand is poured over the grave and my friends have departed. I am all alone beneath this mound of soil. Now which beauty is going to come to entertain my heart? Who, apart from Allâh, can come to my help?" Thereafter, imagine your body rotting and decomposing: "My body has disintegrated. Thousands of worms have entered the parts of my body which I used to gratify myself, and they are eating these parts. These worms are carrying every tiny bit of my body, hairs, eyes, ears, etc. and moving around in the grave.

(6) Then think to yourself: I am standing on the field of Resurrection before Allâh Ta'ala. Allâh Ta'ala is asking me: "O you unworthy person! Why did you leave Me and cast your eyes on others? What answer have you got? I had prohibited you from looking at them. Why did you disobey Me? I created you for My worship. Did I create you to kill yourself over these dying corpses?"

(7) Thereafter think of Hell for a short while. Hell is before your eyes at the moment. This is the fire whose pain reaches the heart. The inhabitants of Hell are drowning in tall pillars of fire and burning therein. Their skins are burnt and reduced to coal. Another skin is provided so that the feeling of pain may be more intense. They are trembling out of hunger. They are given

zaqqûm (a bitter tree) to eat. They are eating it despite the pain it is causing them. They are given boiling water to quench their thirst. They cannot refuse to drink it. In fact, they are drinking it like camels. On drinking this water, their intestines are getting cut to bits and coming out of their bodies, etc. etc.

On reaching this point, make *du'â* to Allâh Ta'ala by beseeching and crying to Him: "O Allâh! My deeds are worthy of Hell but I am beseeching Your mercy to destine my salvation from the terrifying punishment of Hell." Cry fervently, and if you are unable to cry, adopt the appearance of a crying person.

Do the above daily with commitment. If Allâh Ta'ala wills, the urge to commit sin will decrease substantially. But do not hope for the total disappearance of the urge to sin. If not, there will be no striving (*mujâhadah*). If Allâh Ta'ala wills, it will become easy to bring the *nafs* under your control and one day, you will be bestowed with total salvation from false love – *inshâ Allâh*.

Be convinced, you are a true Muslim. There is no seal on your heart. You will most certainly gain salvation from this illness. And – *inshâ Allâh* – you will leave this world with îmân. I am making *du'â* with my heart and soul. One should not even have thoughts of suicide because of debts, false love, or any other worldly fear. Suicide is not the treatment for these illnesses. Rather, it will be the cause of eternal punishment and pain:

اب تو گھبرا کے یہ کہتے ہیں کہ مر جائیں گے

مر کے بھی چین نہ پایا تو کدھر جائیں گے

"He has now become apprehensive and is saying that he will die.
If he dies and still does not find solace, where will he go to?"

You have to combat every condition – no matter how difficult – like a man. You should not become apprehensive even if you fall into sin thousands of times. Assuming your illness does not go away and you fall into sin repeatedly, repent to Allâh Ta'ala repeatedly and He will pardon you. We can get tired of committing sins, but Allâh Ta'ala does not get tired of

forgiving. The pre-condition is when you repent, you must make a firm intention of not committing the sin in future. Allâh Ta'ala not only forgives those who repent, He makes them His beloveds. It is most astonishing for a person to think of suicide when he has such an affectionate Master! Continue crying, continue crying and His mercy will embrace you.

I have written a book, *Spiritual maladies and their remedies*. Purchase it and read it regularly. If Allâh Ta'ala wills, you will benefit from it.

At present, it is obligatory on you to emigrate from that environment. Either go for *tablîgh* for forty days or remain in a *khânqâh* for forty days. Then see what benefit you experience. Remain in the service of a pious personality (*buzurg*) whom you love. It is the unanimous opinion of all our elders that the benefit which a person derives from the companionship of the *Ahlullâh*, he cannot derive such benefit from any other deed.

You wrote that you will be ashamed to come before me. I am saying that this shame is inappropriate. I am prepared to embrace you. It is only through the inspiration of Allâh Ta'ala that I am saving myself from the beauties [of this world]. I love every Muslim with all my heart. Especially those who have a loving nature, I have a natural love for them. The reason for this is that when these loving-natured people come towards Allâh Ta'ala, they come with all their mind and soul. We merely have to change the direction of their love. They give their lives for the sake of Allâh Ta'ala in a manner which people without love cannot give. My love for you has increased after reading your letter. My conviction in your sincerity has increased – that you really desire your reformation. You should most certainly come. I have hope in Allâh's mercy that He will bestow His grace on you. The person about whom you have good thoughts, you should also think this about him: can the person who remained in the company of pious people ever consider you to be despicable?! He actually considers himself to be the most despicable in the entire universe. My advice to you is this:

whichever servant of *Dîn* you have affinity with, remain in his company for forty days and then see the great benefit you derive.

1195. *Condition*: A student of Lahore Medical College fell in love with his class mate. He wrote that he remains fully engrossed in thoughts about him. He tries to abstain but is left helpless. This is Hadrat's wise, insightful and loving reply.

Answer: Purchase my book, *Spiritual maladies and their remedies*, from Idârah Islâmiyât, Anârkalî, Lahore, and study three pages from it daily.

If you would like to live a life of peace, and protect yourself from the disgrace and humiliation of this world and punishment of the Hereafter, then give up meeting him and intermingling with him. No matter what the heart experiences do not go down his alley because you will get nothing but restlessness from his alley. This is my poem in this regard:

نہ لے جاؤ مجھے اس کی گلی میں

اضافہ ہوگا میری بے کلی میں

"Do not take me down his gulley because it will increase my restlessness."

If a doctor says that this boy has aids or leprosy, and whoever goes near him will catch the same illness, tell me, will you say that your heart is helpless and will therefore go and meet him? If a police officer says that if you meet that boy he will shoot you, will your heart become helpless or will your heart be under your control? Ah! We sacrifice our greatest wishes out of love for our life, but tell me, what is the right of the Being who created this life? Does the Benefactor and Sustainer in whose favours we are drowning every moment of our life not have this right over us that we avert our gaze from this corpse which

is to rot and decompose, and which walks around with excreta and urine inside it? Look at what a true lover of Allâh Ta'ala says:

آ کہ نذرِ دردِ اُلفت ہر خوشی کرتے ہیں ہم
آ کہ خونِ آخری ارمان بھی کرتے ہیں ہم
آرزو یہ ہے کہ کوئی آرزو پوری نہ ہو
آرزو بھی کس قدر حسرت بھری کرتے ہیں ہم

"Oh! We are vowing the pain of love and every happiness [to You O Allâh!].
Oh! We are sacrificing the last of our wishes [for You O Allâh!].
It is our wish that no wish of ours be fulfilled.
Even our wish is filled with so much of remorse."

Kick aside the wish which our Allâh is displeased with. Do not sacrifice your life over these people who are going to die and rot. Sacrifice yourself for Allâh Ta'ala and see the delight which you will experience – a delight which kings do not even dream of. This is my poem:

ہم ایسی لذتوں کو قابلِ لعنت سمجھتے ہیں
کہ جن سے رب مرا اے دوستو ناراض ہوتا ہے

"O friends! We consider such joys to be worthy of curses if they cause the displeasure of my Sustainer."

No real harm has been done as yet. Retract, or else you will destroy both your life in this world and your *Dîn*. If you become the slave of your heart, your life in this very world will be destroyed, and the punishment of the Hereafter is yet to come. Understand! This demon of false love destroys one's worldly life. You will not be able to practise as a doctor nor be able to do any other work. Such a person also becomes despicable in the sight of people because – if Allâh forbid – you

fall into sin, the secret will be exposed at some time or the other and you will be disgraced forever.

Think over this as well: if that boy is a noble person and he comes to know that you are in love with him, how despicable and disgraceful you will be in his sight?! Your honour will disappear from his heart for the rest of his life.

You should sever ties with him. In fact, you should clearly say to him: "Meeting you causes me internal harm. I am therefore giving up meeting and intermingling with you for the sake of Allâh Ta'ala." These worldly beloveds do not know how to provide comfort to our hearts. You are quivering with love for him and he is not even aware of this. On the other hand, there is our Allâh who is fully aware even if we remember Him in our heart. If a single tear which is as small as the head of a fly comes out of our eye for His sake, He sees it. That True Beloved is with us all the time. He is our Supervisor and Maker. There is no one apart from Him who is worthy of attaching our heart. Give your heart to the Being who created it, and it will experience comfort. If not, it will remain restless like a fish out of water.

There is a book of mine, *The manner of purifying the nafs*. Read it attentively. As stated in it, if you are able to, then make the *dhikr* of *Lâ ilâha illallâh* 500 times. If not, 300 times daily. Also make *murâqabah* of death, the grave, and the Resurrection for a few minutes daily. Also make *murâqabah* of how you are going to rot and decompose, and how those beauties [of this world] are going to rot and decompose.

Practise on this – *inshâ Allâh* – you will feel the benefit of it within a few days. Inform me of your conditions regularly.

A letter from an *'âlim* from America who is a *khalîfah* of Hadrat.

1196. ***Condition:*** **My beloved mentor! When I close my eyes, thoughts of you come before me and I visualize you. The**

world seems totally dark because I am so far from you, and I think of your assemblies.

***Answer*: ** Love for one's shaikh is the key to all high ranks. Congratulations.

1197. *Condition*: I try to fulfil your trust and conduct an assembly every Sunday for all the associates who pledged allegiance directly to you or through correspondence. I deliver a talk on the importance of reformation and purification of the *nafs*, and love for Allâh Ta'ala and Rasulullah (Sallellaho alaihe wasallam). I specifically talk on the four deeds, and the treatment for casting evil glances and false love. I try to carry out your orders although people advise me not to speak on such topics because they are not ready for them as yet. However, I place my trust in Allâh Ta'ala and, with wisdom, present the points which I learnt from you.

***Answer*: ** Those who are giving you such advice are either immature or involved in those sins and do not want to give them up. When cholera spreads in a place, it is most immature to stop the distribution of the medicine for it there. Pay no attention to what they say and speak out openly. Tell them clearly: "This is the order of my shaikh and I cannot stop talking on such topics." The person who is unable to do this has actually destroyed my sorrow and pain.

مرے غم کی جو ترجمان نہیں
وہ زُباں عشق کی زُبان نہیں

"The one who does not convey my sorrow,
Such a tongue is not the tongue of love."

The greatest temptations of today are casting evil glances and false love. This is more so in America and Europe. If we do not talk about these temptations at these places, where will we talk about them? Can we continue watching the *ummah* destroying

itself and still say nothing? Understand this well: it is a major sin and would elicit punishment for a spiritual guide to become a silent spectator.

1198. *Condition*: Ever since I came to America, I am discomforted by meeting people and intermingling with them too much. My heart desires that I go away quickly. I have no affinity whatsoever with the masses. It is only with your associates that I have affinity and feel at home. At times, I intermingle with people for the sake of *Dîn* and convey your teachings to them. But I perceive a heavy weight on myself during such occasions. I bear this weight for the sake of Allâh Ta'ala and also make *murâqabah* of this:

وما اصابك من سيئة فمن نفسك "Whatever good comes to you, it is from Allâh." I consider every person to be better than me, but my condition is still this:

تمنا ہے کہ اب کوئی جگہ ایسی کہیں ہوتی

اکیلے بیٹھے رہتے یاد اُن کی دِل نشیں ہوتی

"I wish that there was such a place where I could sit in solitude and His rememberance be in my heart."

I experience a heavy weight when I am among people and peace when I am in solitude. Hadrat, how is this condition? Kindly guide me.

Answer: To have a natural inclination towards solitude is a blessed condition. However, it is required to go to pains in mixing with people for the sake of Allâh Ta'ala. If not, how will the work of *Dîn* be accomplished?

Two letters from a female student involved in false love.

1199. *Condition*: I had sent a letter previously. You stated that it is better to put an end to this false love. I made an intention of putting an end to this relationship. However, after making this decision, nothing appealed to me. My heart is falling apart and wants me to talk to that person immediately. It seems that everything has come to an end. I am disliking everyone and remaining aloof from them. Everyone at home dislikes each other. Tell me what to do? I cannot describe my condition after making this decision [of putting an end to this relationship].

Hadrat, what should I do? The only way which I see is to write to you and explain everything to you so that my heart may become lighter and I may get your *du'âs* so that the weight of these sins may end.

Hadrat, what should I do? I am extremely restless. I feel it very wrong to write all this but my heart is becoming constricted. I am feeling so lonely that it feels as if my breath will cease.

Make lots of *du'â* for me. I am finding it difficult to lead a life where I give up this sin and put an end to this relationship.

I am so fed up with this sin that although I have intense love for this person, I wish to free myself from him.

What should I do in such a condition? I request your guidance. I am most distressed. Hadrat, I really need your *du'âs*.

I think to myself that as it is I feel lonely at home. If I do not have contact with him, what will happen to me?

Hadrat, I feel it wrong to explain everything but I am writing all this to explain the exact nature of my illness so that I may get your full *du'âs*.

***Answer*:** There are two solutions to this problem in the Sharî'ah: you either get married to him or total separation. There is no middle way in the Sharî'ah. It cannot happen that you do not marry him and yet continue talking with a non-*mahram* either

directly or over the phone merely to satisfy your heart. The heart will not be satisfied and it will become restless because it will fall under the wrath of Allâh Ta'ala. If you have such a relationship with him, what is the delay in marrying him? If marriage is not possible, bear the grief in your heart. This grief will be a prelude to eternal happiness and you will experience the joy of Paradise in this very world. Allâh Ta'ala will bless you with such joy that you will experience the joy of Paradise in this very world.

بربادِ محبت کو نہ برباد کریں گے

میرے دِل ناشاد کو وہ شاد کریں گے

"The destruction of love will not destroy me. It will turn my desolate heart into a populous heart."

One has to sacrifice one's wishes in order to find Allâh Ta'ala. The *auliyâ* of Allâh Ta'ala became His *auliyâ* by passing through this ocean of sacrifice. A friend of Allâh Ta'ala address Allâh Ta'ala as follows:

آہ نذرِ دردِ اُلفت ہر خوشی کرتے ہیں ہم

آہ خونِ آخری ارمان بھی کرتے ہیں ہم

آرزو یہ ہے کہ کوئی آرزو پوری نہ ہو

آرزو بھی کس قدر حسرت بھری کرتے ہیں ہم

"Oh! We are vowing the pain of love and every happiness [to You O Allâh!].
Oh! We are sacrificing the last of our wishes [for You O Allâh!].
It is our wish that no wish of ours be fulfilled.
Even our wish is filled with so much of remorse."

It is in the destruction of unlawful wishes that the eternal garden of Allâh's proximity is concealed. You should therefore not be afraid of your heart breaking:

نہ گھبرا کوئی دل میں گھر کر رہا ہے
مبارک کسی کی دل آزاریاں ہیں

"Do not be afraid, someone is making an abode in your heart. It is a blessed thing when a person's heart is pained."

The more grief a person bears for the cause of Allâh Ta'ala, the more joys Allâh Ta'ala bestows on him.

A second letter

1200. ***Condition*****: <u>H</u>a<u>d</u>rat, I have given up the sin over which I was distressed for so long. All praise is due to Allâh Ta'ala.**

Answer**:** I am most pleased. May Allâh Ta'ala bestow you with steadfastness and the inspiration to show gratitude so that there is an increase in this bounty.

1201. ***Condition*****: However there is a great weight of this sin on my heart. I am most distressed as to why this happened?**

Answer**:** Do not think why this happened. Sins are committed because of our *nafs* but Allâh Ta'ala makes the person His beloved through remorse and repentance. It is through this very remorse that man surpasses the angels. It is thus immature to feel distressed. It is a time to express gratitude:

کبھی طاعتوں کا سرور ہے کبھی اعترافِ قصور ہے
ہے مَلک کو جس کی نہیں خبر وہ حُضور میرا حُضور ہے

"At times I experience joy through acts of obedience, and at times I acknowledge my shortcomings.
This closeness to Allâh Ta'ala which I am experiencing even the Angels are unaware of"

1202. ***Condition*****: <u>H</u>a<u>d</u>rat, in the beginning I made a lot of *du'â* to Allâh Ta'ala but my *du'â* was not accepted. Why was it not accepted? If it was accepted at that time, there would not have been all this destruction. I suffered many losses in *Dîn*.**

Answer**:** Every *du'â* of a believer is accepted. There are different forms of acceptance. At times, the acceptance manifests itself later on. Consider the loss which you suffered to be a mistake of your *nafs*. Do not consider the non-acceptance of your *du'â* to be the reason [for your loss] because this is disrespectful. Allâh Ta'ala says: وما اصابك من سيئة فمن نفسك *"Whatever evil afflicts you, it is from your own self."* Whatever mistake, sin and evil which you commit is as a result of the mischief of your *nafs*. Remorse over mistakes causes the pardon of all mistakes and a person becomes the beloved of Allâh Ta'ala. You should therefore not give so much importance to your mistakes whereby you become despondent of Allâh's mercy. It is Satan who causes a person to become despondent. Through the blessing of repentance, Allâh Ta'ala makes up for the biggest of losses through His kindness. Remain at ease.

1203. ***Condition*****: <u>H</u>a<u>d</u>rat, I request you to make *du'â* that Allâh Ta'ala forgives me and that I do not commit any more sins.**

Answer**:** I make *du'â* with my heart. Be convinced that Allâh Ta'ala forgave you. His promises are true. Allâh Ta'ala says: "Allâh does not go against His word."

1204. ***Condition*****: <u>H</u>a<u>d</u>rat, I do not have peace of heart. It seems that my world and *Dîn* have been destroyed. I am neither this side nor that side.**

Answer**:** These are Satanic whisperings. Your *Dîn* has certainly been made and your world will not be destroyed – *inshâ Allâh*. There is pain is sacrificing one's wishes in the cause of Allâh Ta'ala. This does not mean destruction of one's world. Rather, it

is the means to the inhabitancy of one's *Dîn* and world. This is my poem wherein I address Allâh Ta'ala:

ترے ہاتھ سے زیرِ تعمیر ہوں میں

مُبارک مجھے میری وِیرانیاں ہیں

"I am under construction at Your hands. My desolation is blessed to me."

1205. *Condition*: Will Allâh Ta'ala pardon me? I am a big sinner. Hadrat, I am in great need of your *du'âs*. I also fear Satan attacking me a second time. My *nafs* is weak. Although I have made a firm resolution in this regard, I fear myself.

***Answer*:** Allâh Ta'ala will certainly pardon you. It is the promise of Allâh Ta'ala and He does not go against His promise. This fear is blessed. It acknowledges your weakness and seeks Allâh's help. Say to Satan: "I committed one sin. If I commit 100 000 sins, I will repent 100 000 times. My Allâh does not get tired of pardoning. We can get tired of committing sins."

1206. *Condition*: I never thought I will commit such a serious and abhorrent sin. Hadrat, Allâh Ta'ala will like this repentance of mine, won't He?

***Answer*:** No matter how big the sin, everything is pardoned through repentance. Allâh Ta'ala says: **ان الله يحب التوابين** "*Surely Allâh loves those who repent.*" Not only does Allâh pardon those who repent, He makes them His beloveds. In other words, He makes them His *walî*.

1207. *Condition*: Can it be assumed that I broke off this relationship because I could not marry him? Can this be

considered a personal motive? I am also fearful of this. Will I be rewarded for this? Will Allâh Ta'ala like this deed or not/

***Answer*:** Safeguarding oneself from sin is in itself a sign of a great bounty. Whether you safeguard yourself from sin because of failure [to commit the sin] or out of fear of people, all this is through the bounty of Allâh Ta'ala and it is a sign of acceptance. Why, then, will you be not rewarded? There is no scarcity in His rewards.

1208. *Condition*: H̲ad̲rat, what *ma'mûlât* should I carry out? At present I recite half *pârâ/juz* of the Qur'ân, and *tasbîh̲s* of *Sub-h̲ânallâh, istighfâr* and *durûd sharîf*.

***Answer*:** This is okay.

1209. *Condition*: If you feel it appropriate, provide me with something to read for tranquillity in my heart.

***Answer*:** Read **یاحی یاقیوم** *Yâ H̲ayyu Yâ Qayyûm* seven times after each s̲alâh and blow on your heart.

1210. *Condition*: H̲ad̲rat, I also request your *du'â* for a suitable husband.

***Answer*:** I make *du'â* with my heart. Read *Yâ Jâmi'u* 111 times with *durûd sharîf* at the beginning and end daily.

A letter from an *'âlim* of South Africa who is a *khalîfah* of H̲ad̲rat.

1211. *Condition*: I am not constant in waking up for *tahajjud* at night, reciting the Qur'ân in it, and in experiencing the unique joy of crying out to Allâh Ta'ala. It has been my practice for about a year that I offer four rak'ats after the *'ishâ s̲alâh* but before the *witr s̲alâh*. However, I request your *du'â*

and advice vis-à-vis the special joy of *tahajjud* and the sweetness of seeking forgiveness in the early dawn.

Answer**:** I am making *du'â*, however, the pre-condition for waking up at night for those involved in mental work is to sleep eight hours in twenty four hours.

1212. ***Condition*****: I have not developed constancy in my *dhikr* as yet. I engage in *dhikr* occasionally and miss it out at times due to preparations for my lessons.**

Answer**:** Do not miss it out completely. You may reduce the quantity to one quarter or even less, but do not miss it out completely because this causes lack of blessings.

1213. ***Condition*****: I desire total protection from uttering futile things. I request special *du'â* for this, and special advice and guidance in this regard.**

Answer**:** Do not utter anything sinful and useless. A little bit of joking and lawful conversations in today's times are necessary for wellness. Remaining silent most of the time or remaining in solitude during these times of worries can cause nervous breakdowns.

1214. ***Condition*****: Some people request pledging allegiance to me. The truth of the matter is that I do not find in myself such qualities which are normally found in a shaikh. Although Hadrat – through this good thoughts about me – gave me permission [to accept allegiance from others]. I think to myself that I am filled with shortcomings, weaknesses and imbalances. Why should I unnecessarily make someone my *murîd* and thereby confine him? I therefore refuse.**

Answer**:** Seek refuge from that day when – Allâh forbid – you feel that you now possess the qualities which are normally found in a shaikh. Your present condition of being conscious of your shortcomings is a blessed condition. But do not refuse

allegiance (*bay'ah*). Accept allegiance with the intention of your own reformation.

1215. *Condition*: I have acquired approximately total protection of my gaze by the grace of Allâh Ta'ala. I request your *du'â* for steadfastness.

***Answer*:** "approximately total protection" is insufficient. It is necessary to have absolutely total protection. When you experience any shortcoming in this regard, repent for it through optional salâh or charity. I make *du'â* with my heart.

1216. *Condition*: When I become angry, I think of Allâh's anger on the day of Resurrection. When anyone says or does anything inappropriate to me, I forgive the person while thinking of all the inappropriate things which we say and do against Allâh Ta'ala. Perhaps Allâh Ta'ala will also pardon us through His all-embracing pardon. May Allâh Ta'ala make me more firm in all praiseworthy characteristics. I request Hadrat's *du'âs*.

***Answer*:** This is a very good *murâqabah*. I make *du'â* with my heart and soul for all your noble intentions.

A letter from an *'âlim* of England who is a *khalîfah* of Hadrat.

1217. *Condition*: The thought comes to me that many people are attending my Sunday assembly and I am not concerned about myself as I ought to be.

***Answer*:** This is what is required. May Allâh Ta'ala save us from that day when we think that we now have the concern [and worry] which we ought to have.

1218. ***Condition*: Is this not *istidrâj* (gradual seizing)? May Allâh Ta'ala protect me from *istidrâj* through the blessings of Hadrat. Âmîn.**

***Answer*:** This is not *istidrâj* because the sign of *istidrâj* is لايعلمون "absence of knowledge". Allâh Ta'ala says:

سَنَسْتَدْرِجُهُمْ مِنْ حَيْثُ لَا يَعْلَمُوْنَ *"We will gradually seize them from whence they will not even know."* The fear of *istidrâj* is proof of knowledge which shows negation of *istidrâj* – *inshâ Allâh*. Remain at ease. May Allâh Ta'ala protect all of us from *istidrâj*.

1219. ***Condition*: I get courage from Hadrat's delightful presence. All praise is due to Allâh Ta'ala. I experience tranquillity on presenting my condition to Hadrat.**

***Answer*:** This is due to total affinity and love.

1220. ***Condition*: On some days I am able to cry profusely in the remembrance of Allâh Ta'ala and this makes my heart most pleased. But there are times when all crying ceases and my heart becomes hard. This causes me much grief.**

***Answer*:** Conditions are not our objective, deeds are. Continue with your deeds and abstain from all sins. Deeds are the means for progress and not conditions.

1221. ***Condition*: The second point is that I always have this desire to see Rasulullah (Sallellaho alaihe wasallam) in my dream but I have never been bestowed with this.**

***Answer*:** Following [the teachings and Sunnah of] Rasulullah (Sallellaho alaihe wasallam) are more important than seeing him in a dream. If a person dreams of Rasulullah (Sallellaho alaihe wasallam) but does not emulate him, such a person is a failure. Seeing Rasulullah (Sallellaho alaihe wasallam) in a

dream is a blessed thing but if the Beloved does not enable us to see him, this is also a trait of love. And it is the salient feature of the lovers [of Allâh Ta'ala] to remain pleased with the decree of the true Beloved. Hadrat Hâfiz Shîrâzî said:

فراق ووصل چہ باشد رضاء دوست طلب

کہ حیف باشد از و غیر او تمنائے

"Of what significance is separation and coming together?! You should rather seek the pleasure of the beloved. To seek anything apart from the pleasure of the beloved negates love itself."

1222. ***Condition*: Hadrat, I am trying to practise on your guidelines but I am very quickly disturbed and influenced by the attacks of the *nafs* and Satan. This is especially so when I have to shake hands with my younger class mates.**

***Answer*:** Abstain totally from shaking hands with them. Remain totally distant from them.

1223. ***Condition*: If my gaze falls unknowingly on a young boy or woman from a distance, it has an evil effect on my heart. Strange thoughts come to me for quite some time.**

***Answer*:** The reason for your unintentional gaze is that you do not make a firm intention in your heart of not looking. When you make this intention in your heart that you are not going to look, your gaze will fall less frequently and the evil effect on your heart will also be reduced. Do not occupy yourself in these thoughts knowingly. Occupy yourself in some other lawful activity. The coming of thoughts is one thing, and the bringing of thoughts is another. The coming of thoughts is not evil, the bringing of thoughts is evil.

1224. ***Condition*****: I have to strive (make *mujâhadah*) against some of my friends who are of my age because if I, at least, do not shake hands with them, they become displeased. Hadrat, advise me what to do in such situations?**

Answer**:** Do not feel ashamed in the least on this matter. Tell them clearly: "Shaking hands with you causes harm to my internal self. You should not shake hands with me." Do not bother about anyone's displeasure.

A second letter.

1225. ***Condition*****: All praise is due to Allâh Ta'ala, I started safeguarding my gaze from young boys as per your guidelines. Now whenever I have to deal with them, I lower my gaze. But Hadrat, it is difficult to stop shaking hands with them. I am able to save myself from the madrasah boys but I have to greet the boys of my district. They come to meet me or I have to greet them while going to the Masjid or for some other errand.**

Answer**:** The treatment for this is nothing but courage. Hand over your respect to Allâh Ta'ala and understand that respect is in *taqwâ*. Clearly state that the Sharî'ah prohibits looking at, shaking hands with, intermingling with, and greeting those whose beards and moustaches have not appeared as yet, or those towards whom you have an inclination.

1226. ***Condition*****: All praise is due to Allâh Ta'ala, through the blessing of your *du'â*, I attained first position in the entire *Wifâq al-Madâris* for the sixth grade.**

Answer**:** Mâshâ Allâh, congratulations. However, first position is not proof of knowledge. An *'âlim* is he who practises on his knowledge. For example, you studied the verse

يغضوا من ابصارهم"*lower their gazes*". You acquired the external form of knowledge of this verse. Only when you promulgated this knowledge on your eyes can it be said that you acquired knowledge. Therefore, the person whom Allâh Ta'ala blessed with outward knowledge should be even more concerned with putting it into practice. Knowledge entails practice. You should therefore give your heart and soul to practising [on your knowledge].

1227. ***Condition*****: After such good news [of my first position] my house-folk are telling me to study English together with Islamic knowledge and that I should also learn to use a computer. My elder brother is studying M.C.S. at university. Hadrat, kindly advise me whether I should also start studying English or should I confine myself to studying *Dîn* at present.**

Answer**:** You should attach yourself to *Dînî* knowledge. The world falls at the feet of a pious *'âlim*. Why would he hanker after the world?

1228. ***Condition*****: I am trying to engage in *dhikr* as shown to me by Hadrat but I am not experiencing the sweetness of *dhikr*.**

Answer**:** There is no harm. *Dhikr* is the object, not sweetness. Is the inspiration to take the name of Allâh Ta'ala a small bounty? Of what consequence is sweetness before this bounty? At times, a major bounty is tasteless. For example a spoon of sweetmeat is sweet but a 100 000 rupees have no sweetness.

A letter from an *'âlim.*

1229. ***Condition*****: Hadrat, a thought comes to my mind that I have rendered some *Dînî* services outside but people of my town and my close relatives are far from Islam. They are not even conscious of salâh. What answer will I give to Allâh**

Ta'ala? Hadrat, I would therefore like to remain in your company for at least forty days so that I myself may become righteous and be included among the reformers by the grace of Allâh Ta'ala. My respected teacher…..used to say that it is not sufficient to be righteous to save oneself from the punishment, rather it is necessary to be a reformer as well. He said this in his commentary to verse 117 of Sûrah Hûd:

واهلها مصلحون"*and its inhabitants were reformers*".

Answer: The intention of becoming a reformer entails *hubb-e-jâh* (love for name and fame). Repent. Maintain relationship [with a shaikh] and correspond with him solely with the intention of your own reformation and to become a beloved of Allâh Ta'ala. You did not understand your teacher's statement correctly. If you would like to maintain your relationship with us, practice on our guidelines. If not, establish a relationship with some other shaikh.

A second letter from the same *'âlim.*

1230. ***Condition*****: Hadrat drew my attention in the previous letter that the intention of becoming a reformer entails *hubb-e-jâh*. I repented and sought forgiveness. I have a doubt in my heart: in the verse where it is stated that اهلها مصلحون "*its inhabitants were reformers*", should one not make the intention of being like these مصلحون inhabitants? Hadrat, I am asking this for my reformation and not as an objection.**

Answer: I am surprised at this doubt of yours. This verse refers to those who are engrossed in reformation. Although the verb includes the intransitive and the transitive, intransitive benefit comes before transitive benefit. If intransitive reformation comes first, how can this prove transitive benefit, i.e. the intention of becoming a reformer? Whereas the precondition for

intransitive reformation is that a person does not reform himself with the intention of reforming others.

1231. ***Condition*****: Hadrat, I would like to ask you about a dream of mine: I saw Rasulullah (Sallellaho alaihe wasallam) in a dream and he was most grieved. He was crying a lot. When I looked at him, he said to me: "My *ummah*, my salâh, my *ummah*, my salâh." When my eyes open, I remember the dream. I then lie on my bed and cry a lot. I start crying whenever I think of this dream. Rasulullah (Sallellaho alaihe wasallam) has so much of concern for his *ummah* whereas our condition is such that we have no concern whatsoever for the *ummah*. Hadrat, kindly advise me because this dream does not enable me to sleep. If I fall asleep and wake up again. I then start crying and my tears do not stop flowing. I am trying a lot but this is my condition and I become very sorrowful.**

Answer**:** It is a great bounty and a joyous thing to see Rasulullah (Sallellaho alaihe wasallam) in a dream. But you are crying instead of being happy?! Do not fall into the trap of Satan. Rasulullah (Sallellaho alaihe wasallam) was constantly concerned about the *ummah*. Even on the day of Resurrection he will say: "O my *ummah*, O my *ummah*." We cannot even gauge the sorrow and concern which he has over his *ummah*. No human being and not even the Prophets can surpass Rasulullah (Sallellaho alaihe wasallam) in his sorrow over the *ummah*. What are we? You may therefore make *du'â* for yourself and the *ummah*. But sorrow of this nature which causes mental imbalance is not required. Stop this crying and, when you think of this dream, then express gratitude because seeing Rasulullah (Sallellaho alaihe wasallam) in a dream is also a guarantee that one will depart from this world with îmân. Be happy over this bounty and do not relate this dream to anyone apart from your shaikh. Be concerned about perfecting your reformation. Make *du'â* for yourself and the Muslim *ummah*, and never think that Rasulullah (Sallellaho alaihe wasallam) gave you any

responsibility. If you think like this, Satan will create self-conceit in your heart.

1232. ***Condition*****: On thinking of this dream, my condition becomes burdened. Hadrat, my relationship with you has proved very beneficial to me. I try to please Allâh Ta'ala at every moment and am most concerned about my reformation. Make *du'â* that Allâh Ta'ala accepts every effort of mine and bestows me with an abundance of His love. May Allâh Ta'ala reward you in both worlds. Âmîn.**

Answer**:** It is immature to feel burdened and entails ingratitude to this great bounty. Repent and thank Allâh Ta'ala for seeing Rasulullah (Sallellaho alaihe wasallam) in your dream. I am making *du'â* for you.

1233. ***Condition*****: I would like to convey something of my heart for my own reformation, viz. I was caught up in love with young boys. Through the blessings of Hadrat's advice, I achieved total salvation and am safeguarded from this sin for several years. All praise is due to Allâh Ta'ala. But I feel that I have no real affinity (*munâsabat*) with Hadrat. However, since Allâh Ta'ala was extremely kind to me through the blessings of Hadrat and my pledge of allegiance to Hadrat is about eight years old, I make a humble request to Hadrat that if we do not have a relationship of "*pîr* and *murîd*" (shaikh and disciple), I seek your permission to at least maintain a relationship of spiritual counselling so that it becomes easy for me to tread the path of Allâh Ta'ala.**

Answer**:** How did you derive benefit if there was no affinity? Does affinity entail something else? This is a major trick of the *nafs*. You wish to free yourself from "*pîrî murîdî*", act according to your whims and fancies, and once again fall into the filth of false love. If you find it non-beneficial to remain a *murîd*, refer

to someone else and act on his guidelines. This is a path of emulation and not of self-opinions.

A second letter from the same person.

1234. ***Condition*****: Hadrat, this unworthy person has been most disrespectful. I am most ashamed and seek your pardon from the bottom of my heart.**

Answer**:** Everything is forgiven.

1235. ***Condition*****: Hadrat, in addition to offering salâh, keeping fast, etc. I try to abstain from all sins. However, I am doing all this as a habit. I do not have love for Allâh, desire for Paradise, fear of Hell, and consciousness of the difficulties of death and the grave. I also do not have love for my shaikh. I occasionally experience this condition, but do not most of the time. I desire not be heedless of Allâh Ta'ala for a single moment. I conduct Hadîth lessons after the *fajr salâh* and *fiqh* lessons after the *'asr salâh* in the Masjid in which I am the imam. The *musallîs* (those who come to the Masjid for salâh) sit regularly for these lessons.**

Answer**:** To fulfil acts of worship as a habit is proof that you are doing them out of love. If – Allâh forbid – you leave out these deeds, it will be destructive. If the teachings of Hakîmul Ummah Thânwî *rahimahullâh* are before a person, he cannot go astray. Hadrat says: "Deeds are the objective, not conditions." There are different colours for love and fear. A person has love but does not feel it. Therefore, if he does not feel this love, it does not mean that he has no love. A person's condition does not remain the same all the time. Conditions change constantly. You should therefore not become uneasy when conditions change. Remain constant on deeds. Progress is made through deeds and not conditions.

1236. ***Condition*****: My heart has become desolate since quite some time. Hadrat, I ask you for the sake of Allâh Ta'ala to**

make *du'â* for me and provide a treatment. Provide me with advice whereby I will have love for my shaikh so that it becomes easy for me to gain the love of Allâh Ta'ala and my heart is filled with nothing but Allâh Ta'ala.

***Answer*:** You must ask Allâh Ta'ala for love for the shaikh. The more good thoughts, love and confidence you have for your shaikh, the more Allâh Ta'ala will bestow you. Allâh Ta'ala is beyond feeling affected, but people become affected. You should therefore not say anything to the shaikh which could cause ill feeling. If not, the seeker may suffer irreversible loss. The path of love comprises entirely of respect.

1237. *Condition*: Kindly direct your attention to me, show mercy to me, forgive me, teach me the etiquette of this path, and overlook my disrespect.

***Answer*:** Remain at ease. Everything is forgiven. Whatever you wrote was because of your naïvety and inexperience, it was not out of disrespect. There are no ill feelings.

1238. *Condition:* I am in the habit of disputing irrespective of whether it is with my father, mother or anyone else. If I am in the right and the one before me does not accept, I dispute with him through proofs and evidence. This applies to both worldly matters and *Dînî* matters.

***Answer*:** Do not dispute because it causes darkness. If anyone does not accept what you have to say, remain silent. But you yourself should remain steadfast on the truth.

1239. *Condition*: Hadrat, I feel it extremely burdensome to fulfil my worldly tasks. I am not attached to anything except the *khânqâh*. Even going to the office is no less than a torment. Is this not laziness of my *nafs*?

***Answer*:** It is not. You are overcome by love for Allâh Ta'ala. Congratulations. To force yourself to do worldly tasks is desired. Just as a person forces himself to go to the toilet.

1240. *Condition*: Hadrat, while going out on one or two occasions, my gaze fell [on strange women] but by the grace of Allâh Ta'ala I averted my gaze immediately.

***Answer*:** A "sudden glance" falls at unknown and strange places. If you feel that there are non-*mahrams* at a place and your gaze falls on someone, it is not a "sudden glance". Rather, it is due to carelessness, unconcern or a plot of the *nafs*. Be cautious when raising your gaze at such places and when you leave home, leave with the intention that you are not going to look.

1241. *Condition*: Hadrat, I am unable to conceal good deeds. No sooner I do a good deed, it becomes known immediately and there is also the possibility of receiving praises for it. Hadrat, it seems that I like to be praised.

***Answer*:** Ostentation [and showing off] comes with intention. If you did a deed in order to receive the praises of people, it is ostentation. If you did not have this intention and the deed became known, it is not ostentation. Make the intention of Allâh's pleasure in every deed of yours. When you did it with the intention of Allâh's pleasure, then do not become disturbed if it becomes known. Think to yourself that if you do any deed with the intention of ostentation, you will bear the effort of doing the deed and it will also go to waste. Think of the fleeting nature of the world: neither will those who praise me will remain in this world nor will I. What, then, is the benefit of such praises?

1242. *Condition*: Hadrat, my heart is in a strange condition for quite some time now. Hadrat, my heart desires to bear

concern for the path of Allâh Ta'ala, but I am not perceiving anything. Hadrat, nothing is affecting my heart. It is like a rock. Hadrat, I request your *du'â* for Allâh Ta'ala to bestow me with concern for Him [i.e. His *Dîn*], He should make me His, and make me worthy of bearing this concern. Âmîn.

***Answer*:** Whether you perceive concern in abstaining from sins or not, the mere ability to abstain from sins shows concern for Him. This is desired and it is the key to *wilâyat*. It is not necessary to perceive [or feel] this concern.

1243. ***Condition*:** **Hadrat, I want to ask you this, will this relationship with you for self-reformation and pledging allegiance to you be included in love for the beloveds of Allâh Ta'ala and love for Allâh Ta'ala? I am asking this because I am still unable to attend your talks. *Inshâ Allâh*, my brother will convince my father and he will agree [to us attending your talks]. Hadrat, make *du'â* Allâh Ta'ala makes me and my house-folk the beloveds of Allâh Ta'ala. Âmîn.**

***Answer*:** The relationship which is for the sake of Allâh Ta'ala is considered to be a relationship with Allâh Ta'ala. The love which is for the sake of Allâh Ta'ala is considered to be love for Allâh Ta'ala. I make *du'â* for all your noble intentions.

1244. ***Condition*:** **Hadrat, you said that a believer is a mirror of another believer. Hadrat, I see a lot of false love in others. I therefore become angry. Hadrat, my heart desires to tell them directly that false love results in the punishment of Allâh Ta'ala. But I do not have the courage to tell them.**

***Answer*:**When you look in the mirror, you see your own reflection and not that of the mirror. When you see something in others, you may conclude that it is your reflection. You are seeing your illness in others. Worry about your own reformation, why are you having evil thoughts of others?

1245. *Condition*: I have been ill for quite some time. In other words, at times I become totally immersed in Allâh Ta'ala (*fanâ fillâh*) while at other times I do not engage in the *dhikr* of Allâh Ta'ala at all and I become inclined towards sins. However, I save myself by the grace of Allâh Ta'ala. I therefore require a prescription which would keep me immersed in Allâh Ta'ala all the time. My condition is such that when my attention moves away from Allâh Ta'ala, nothing happens. But I think of my previous condition after some time and therefore ask myself why is this? I wish that my relationship remains totally with Allâh Ta'ala or I die. Kindly provide me with an effective prescription.

***Answer*:** It is not a sin to be inclined towards sins but a sin to carry out the sins. It is only when a person subdues his inclination towards sin, i.e. by not practising on his inclinations, can he acquire affinity with Allâh Ta'ala. You should therefore not be disturbed by the urge to commit sin.

A person does not experience the same condition all the time. Conditions change all the time. At times a person feels proximity to Allâh Ta'ala while at other times he feels distant. This is not harmful. Rasulullah (Sallellaho alaihe wasallam) said: ساعة كذا وساعة كذا "At times like this, and at times like that."

In other words, ساعة فى الحضور وساعة فى الفطور at times a person feels close while at other times he feels distant. The main requirement is for a person not to fall into sin. When a person experiences a condition of distance, he should be slightly conscious that he is a servant of Allâh Ta'ala and he is standing before Allâh Ta'ala. Such consciousness is sufficient to remove heedlessness.

1246. *Condition*: [A woman writes]: <u>H</u>a<u>d</u>rat, I am saying this with much remorse that I had a relationship [affair] with a person in the last one year. He is 36 years old while I am 26

years old. This relationship is restricted to talking with each other. He is regular with his salâh, fasting, etc. but remains in the company of those who combine worldly engagements with *Dîn*. He did not relate any dream to me that he can do this with me or that with me. If it is shown, our relationship remained quite less. But I still agree that this relationship is wrong. I would like to end this relationship in order to obtain the pleasure of Allâh Ta'ala. But there is one thing which is stopping me: a person wronged me by force when I was young. I related this wrong which was committed against me to this person and it lightened the weight on my heart. On hearing of this incident, he said: "It is no fault of yours because you were very young at the time. You should think as though nothing at all happened. To me, you are the same as you were previously [i.e. before relating this incident to me]." He did not say any loving words to me. He has many domestic responsibilities and therefore speaks little to me. Furthermore, we live in different towns. It is probably for these reasons that although I am committing the sin of having a relationship with him, I have saved myself from many other sins. He considers it a major sin if this relationship were to go beyond the limits.

***Answer*:** Remember, if this continues, the limits will not remain and you will not be able to save yourself from a major sin. It is a serious sin in itself to meet a non-*mahram* and converse with him. It is therefore better for you to marry him. If not, sever all ties with him for the sake of Allâh Ta'ala and to save yourself from the punishment of the Hereafter.

1247. *Condition*: I am thinking that if I marry someone else, how will I convince him [my husband] that I am innocent [and whatever was done to me in my youth was under compulsion]? This life which is already like Hell to me will become even worse. Tell me what to do.

***Answer*:** What is the need to tell him? Exposing a sin is a sin as well. Even if he asks, reject it. It is better to deny the above-

mentioned sin according to the Sharî'ah. This lie is better than the truth. Ask Allâh Ta'ala for forgiveness and do not mention your sin to people. It is a favour of Allâh Ta'ala that He is also concerned about the honour of sinners.

1248. ***Condition*****: When will these worries come to an end? People fall into sin and are still able to live peacefully. But I am restless both by committing sins and also by not committing them. I have no happiness whatsoever.**

Answer**:** This thinking of yours is incorrect. Those who fall into sin have no peace whatsoever. Their hearts are restless. A Hadîth states that the treatment for love is marriage so that the person may save himself from sin. Instead of meeting him, you should marry him. If not, you have to observe *purdah* with non-*mahrams.*

1249. ***Condition*****: I do not feel like living at home. My elder and younger brothers make so much of noise at home, I cannot even describe. My nerves have broken down. I am experiencing a tremor in my body at present. I have the fear as to what will happen if I leave? Allâh Ta'ala has confined me. I can neither make *du'â* for death nor do I foresee any change in the conditions. Hadrat, make *du'â* for a solution to my problem. If my living is not better for me, Allâh Ta'ala should give me death.**

Answer**:** Set right your matters with Allâh Ta'ala and leave your house-folk to their ways. Never become despondent of Allâh Ta'ala. It is forbidden to hope for death after becoming disturbed by worldly difficulties. Remain confined to *Dîn* and you will experience nothing but success.

1250. ***Condition*****: I qualified from Jâmi'ah al-'Ulûm al-Islâmîyyah Binnaurî Town. I am presenting an unintentional matter to you with the intention that you will provide such**

advice to me which will bring me on balance and will enable me to establish a relationship with Allâh Ta'ala both with my mind and heart. I made every possible effort but was met with failure. I found no difference whatsoever.

In short, three years after completing my studies, I coincidentally met my teacher under whom I memorized the Qur'ân and learnt the *qirâ'at-e-'asharah* (ten ways of reciting the Qur'ân). During my student days, my sole concern was my house and madrasah. I had no real relationship with this teacher. However, during our coincidental meetings, some of his words of advice had such a profound effect on me that I became enamoured by him and was unable to control myself. My heart wants to involuntarily emulate him in every matter. No matter how often I see his face, it is not enough. I experience the condition of "coolness of the eyes" each time I see him. I consider my love for him even more than my love for my parents. I find it very difficult when I am separated from him for a single moment. I have developed such an inferiority complex that every word and deed of his is "cast in stone" in my heart as opposed to the words and deeds of others.

***Answer*:** This relationship is not for the sake of Allâh Ta'ala. It is a branch of false love and an off-shoot of *nafsânî* love. Such restlessness cannot be experienced in love for Allâh Ta'ala. If you do not make efforts to remain distant from him, the flames of false love will become manifest. The treatment for this is for you to remain distant from him – as far as the distance between east and west. Go so far away from him that your eyes never fall on him – even if you have to leave the madrasah or your residence. Do not talk about him nor permit anyone to talk about him in your presence. Obtain the article, *The treatment for false love*, from the *khânqâh* and read it once daily.

1251. *Condition*: When I related my condition to this person he replied that it is a great thing for you to have been bestowed such a deep bond with your teacher, and it is a

bounty from Allâh Ta'ala (but you should not say this). I cannot accept this in the least because I do not find anything wrong in him from head to toe which could cause me some hesitance. Rather, he appeals to me no matter what he is and how he is. A condition like this cannot be described as a condition of confidence and love because a relationship of confidence and love remains within a certain limit.

Answer**:** It is disrespectful to tell your spiritual guide "you should not say this", because he will say whatever he feels appropriate after evaluating the situation. It is like telling a doctor to diagnose a certain illness in you, and not any other illness. This is inappropriate. Similarly, it is disrespectful to give such advice to your spiritual guide. My sole advice to you is to remain totally aloof from him because this relationship is from the *nafs*.

1252. ***Condition*****: [A woman writes]: Hadrat, I have the illness of wet-dreams. I miss my *fajr salâh* because of this.**

Answer**:** Never do this, take a bath before *fajr* or at the time of *fajr* and offer your salâh. It is a major sin and a punishable act to miss a salâh intentionally.

1253. ***Condition*****: Initially I used to get up before *fajr*, take a bath and offer my salâh. But my mother scolded me for taking a bath daily before *fajr*. She said that married people take a bath like this.**

Answer**:** One should not feel shy in matters of *Dîn*. Inform your mother about your situation so that she could have you treated by a doctor.

1254. ***Condition*****: Hadrat, taking a bath every day, and missing the *fajr salâh* daily will also cause my house-folk to have bad thoughts. I do not understand what to do. If I leave out the *fajr salâh*, I will be committing the sin of leaving out a salâh**

intentionally. If I were to take a bath and offer it, the house-folk will have bad thoughts [about my taking a bath daily].

Answer: Do not fear people, fear Allâh Ta'ala. If they have bad thoughts, they will be committing a sin. But if you miss your salâh fearing their bad thoughts, you will be sinning. Where is the intelligence in making yourself eligible for punishment merely to save others from bad thoughts?

1255. *Condition*: **I am unable to safeguard my gaze as I ought to. But whenever my gaze falls on someone or I look intentionally, it is not with desire. What procedure should I follow to safeguard my heart and gaze?**

Answer**:** It is not permissible to look at non-*mahrams* even if it is without desire. An intentional gaze cannot be termed without desire. The *nafs* is stealing some enjoyment out of this and deceiving you into thinking that it was without desire. The procedure is not to look at all. There is no treatment without taking the courage.

Two letters from a person seeking reformation.

1256. *Condition*: **My first and biggest sin is that I committed the sin of the people of Lût when I was young. By merely remaining in your company for a few days and studying your writings I have been safeguarded against this sin for the past few years.**

Answer**:** Do not intermingle with boys at all. Do not look at them, do not converse with them, and remain absolutely distant from them. It is not permissible for you to be a teacher.

1257. *Condition*: **All praise is due to Allâh, I safeguard my gaze but because I am suffering from this illness since my youth, the urge to sin is causing me much anxiety.**

***Answer*:** Do not become disturbed by your urges. When a person commits such a sin even once in his life, he will experience the urge for the rest of his life. You will have to bear with this. You will be rewarded for bearing it. Remain far from the causes of sin.

1258. *Condition*: I do not understand whether this is a punishment from Allâh Ta'ala or a test: when my first unintentional gaze falls on someone – whether a child or a person having a beard and moustache, dark in complexion or light especially with slight handsomeness – an image of the beauty of his face and the shape of his entire body immediately settles in my mind and heart. Although I did not look a second time, I still experience this condition. It seems that this is a punishment from Allâh Ta'ala.

***Answer*:** Never ever think like this. If Allâh Ta'ala were to punish a person, where will he escape to? He is the most merciful of those who show mercy. He forgives all sins no sooner a person repents. The cause of this severe effect is excessive committing of sins in the past. Now you must lift your gaze with extreme caution. Make an effort of not even casting the first glance. Especially at places where there will be such people, take stock of yourself before lifting your gaze. If your gaze still falls and you experience the condition which you described above, then do not occupy yourself in it knowingly. Occupy yourself in some other lawful activity or visualise the scene of death, the grave and the Resurrection for one minute.

1259. *Condition*: My heart and mind remain in turmoil all the time over my past mistakes and I do not feel like doing any good deeds.

***Answer*:** Repent fervently once and then forget your sins. Repentance wipes out all sins. We have not been created to remember our sins, we have been created for the remembrance of Allâh Ta'ala.

1260. ***Condition*****: In short, it is due to the grace and bounty of Allâh Ta'ala and my relationship with Hadrat that I am saved. If not, I can take an oath that unworthy persons like me committed such disgraceful acts that I cannot even describe. What can I say? Hadrat, my Master [Allâh Ta'ala] concealed my faults till today. Since I cannot write down my sins, I am constantly worried that if I were to die today, no one would have experienced a death as bad as mine.**

Answer**:** This is a result of Allâh's concealing your faults and sins, and it is a sign that Allâh Ta'ala showed His mercy on your remorse – *inshâ Allâh*. When Allâh Ta'ala forgives a person, He conceals his faults as well. Take full courage and continue abstaining from sins. Do not even go near boys. *Inshâ Allâh*, His mercy will continue keeping them concealed.

1261. ***Condition*****: Not only is my health and youth destroyed, my strength to bear all this is also dissipated. At times when I am sitting down, the *nafs* and Satan attack me in such a way that Allâh Ta'ala alone protects me. If not, my condition is not worthy of mentioning.**

Answer**:** You must take courage at such times and combat your *nafs*. Do not act on its dictates. Make a firm resolution that even if you have to lose your life, you are not going to bear the enjoyment of sin. It is not a sin to experience the urge to sin, but a sin to practise on these urges.

1262. ***Condition*****: Hadrat, you are a very close servant of Allâh Ta'ala. Make a special *du'â* for me that I am inspired to make a sincere repentance and there remains nothing but Allâh Ta'ala in my heart and mind. My attention should not even go to the other side, I should not even think of sins.**

Answer**:** It is not required for thoughts about sins not coming to a person. What is required is for a person to abstain from sins after the coming of such thoughts. A hundred thousands thoughts may come and you may have a hundred thousand

urges to commit sin, your *taqwâ* will be intact as long as you do not commit a sin. In fact, you will get more rewards from this endeavour and striving, and you will be bestowed with the proximity of Allâh Ta'ala.

A second letter.

1263. *Condition*: I experienced great joy and consolation on receiving Hadrat's reply. May Allâh Ta'ala bestow Hadrat with blessings in his life and health. In the previous letter Hadrat advised me not to teach Qur'ân to young boys. Through Hadrat's blessings, I got a job of imâmat in a factory Masjid. I bore in mind the story of Ibrâhîm ibn Ad-ham *rahimahullâh* which Hadrat related in his book, *Tajalliyât-e-jadhb*, and resigned from my teaching post. Initially I experienced some financial problems but through the blessings of imâmat, Allâh Ta'ala removed these problems. All praise is due to Allâh Ta'ala.

Answer: Mâshâ Allâh. You did a very good thing. I am most pleased. Witness the grace and favours of Allâh Ta'ala and show gratitude to Him.

1264. *Condition*: On the other hand, since Allâh Ta'ala really concealed my sins, some sincere friends, associates, and the organization for which I used to teach, are asking me to return to teaching. In fact, my respected teacher in the department of *tajwîd* - who is a very sincere servant of the Qur'ân, who follows the Sharî'ah, and is a very affectionate teacher – when he heard that I gave up teaching and knows that I have an interest in *qirâ'ah*, stated that he is prepared to teach me all the different *qirâ'ât* (modes of recitation) and to prepare me as a teacher in this field. I also consider this to be a great opportunity which I would like to benefit from. But then I am thinking that if I am not going to be teaching, what is the need to study all this?

Answer: The teaching profession is destructive to your *Dîn*. An occupation which could be a prelude to sinning is not

permissible. *Taqwâ* is *far<u>d</u>-e-'ayn* while teaching is *far<u>d</u>-e-kifâyah*. A *far<u>d</u>-e-kifâyah* is sacrificed for the sake of a *far<u>d</u>-e-'ayn*. You should not even think of teaching again.

1265. *Condition*: I am quite disturbed. I request <u>H</u>a<u>d</u>rat's special attention and guidance. My friends and associates are not aware of my condition whereas <u>H</u>a<u>d</u>rat has full knowledge of it. I will do whatever <u>H</u>a<u>d</u>rat orders.

Answer: Obedience to one's shaikh is the key to success in this path.

1267. *Condition*: I have a friend since childhood and had good relations with him. We stopped meeting each other over a trivial dispute. I would like to free myself totally from him. I have stopped meeting and intermingling with him totally, but thoughts of him constantly come to my mind. I engaged in abundant *dhikr* and *istighfâr* in order to save myself from these thoughts. I experienced peace in my heart from this *dhikr* and *istighfâr*, but I am now dreaming of him as well. This, despite my not wanting to meet him at all. Kindly show me something whereby I could save myself from these thoughts and dreams.

Answer: If it is a relationship based on the *nafs*, then total severing of ties is essential no matter how much you have these thoughts. But if this relationship is pure from the *sake of Allah Tala*, it is a serious sin to sever ties for more than three days with a Muslim solely for worldly reasons.

1267. *Condition*: I am lazy most of the time with regard to the *fajr <u>s</u>alâh*.

Answer: If you miss out the salâh completely, give 30 rupees in charity. If you miss out the congregation, give 15 rupees in charity.

1268. ***Condition*****: Although I am making efforts, I still cast evil glances.**

Answer: These are not efforts but whisperings. When you make a real effort, you will be inspired to practise. Offer 12 rak'ats optional salâh for each time you cast an evil glance.

1269. ***Condition*****: Hadrat, my heart is very restless. I adopted the treatment of offering ten rak'ats optional salâh when I miss a compulsory salâh. This did not cause any change within a few days. I also gave in charity but did not succeed in this regard. What should I do? Please advise me.**

Answer: Increase the amount which you give in charity. If you were giving 25, give 50 now. In other words, double the amount.

1270. ***Condition*****: Hadrat, I am very weak. I have very little education. I have no love and affection. Initially when I pledged allegiance and started *dhikr*, etc., I experienced a strange condition and it was as though I was in an ocean of love. I used to spend night and day in the love of Allâh Ta'ala, Rasulullah (Sallellaho alaihe wasallam), and Hadrat. However, that feeling and enthusiasm is no longer present.**

Answer: Do not worry. Your love has become more firmly entrenched, therefore you do not have that feeling. When a cauldron is raw, it makes a lot of noise. When it is cooked, the noise decreases. In like manner, when love becomes firmly entrenched, conditions appear to have decreased. However, the relationship from within becomes firmly entrenched and stronger.

1271. ***Condition*: I compiled some poems in Hadrat's love, which I an including in this letter. I never compiled poems before, so kindly correct them.**

Answer: Your emotions are very good but this is not poetry. Poetry is a gift from Allâh Ta'ala. Do not waste your time in compiling poems. Rather, express your emotions of love in prose.

1272. ***Condition*: Hadrat, I am studying in the first year. My condition has become very bad for the last one month. I have become caught up in false love. The boy with whom I fell in love is not beardless. Rather, he has a fist-length beard and I am friends with him for about five years. We memorized the Qur'ân together. We now took admission to study the *'âlim* course. Hadrat, I never had any evil thought for a single moment during these last five years, nor do I have any evil thought at present. We had a small dispute about a month back. At times I would become angry with him, and at other times, he would become angry with me. But Hadrat, when he becomes angry with me, I feel so bad that I feel like committing suicide. I cannot fall asleep. If I fall asleep because of intense sleepiness, I wake up with such a fright like when a killer gets up from his sleep. Today before the jumu'ah salâh he became angry with me over a trivial matter. This spoiled my mood to such an extent that I even tried to commit suicide, but Allâh Ta'ala saved me. Hadrat, the previous relationship which existed between us was a wonderful one. We used to encourage each other towards good. The present time is still good, our intentions are also clear, but Hadrat, when he becomes angry with me, I experience a heavy unbearable weight on my heart. I request your *du'âs*.**

Answer: It is absolutely *harâm* to have a relationship and love of such a level. It is *wâjib* on you to remain far from him, or leave the madrasah and take admission in another madrasah. Never

stay in the same madrasah. Abstain from meeting him and do not even bring thoughts of him in your heart. If Allâh Ta'ala wills, you will experience such peace and tranquillity within a few days that this world will become a Paradise for you. Study my book, *Spiritual maladies and their remedies*, again and again. If possible, attend my assemblies. I make *du'â* that Allâh Ta'ala protects me and you from every act of disobedience.

1273. *Condition*: I am working for the Board of Statistics and my job entails going to all types of schools, colleges, and computer institutes. I have to meet with the principals and obtain data from them. Generally, in fact 75% of the schools etc. have female principals. I have to meet them and converse with them. They get offended at my lowering my gaze and talking to them, and want to know why I do not look at them when speaking to them. At times I take the courage and, through the grace of Allâh Ta'ala, am able to avoid casting evil glances. But most of the time I cast evil glances when talking to them. I do not know what to do.

***Answer*:** When leaving home, leave with the intention that you are not going to look. When conversing with them, be strict in safeguarding your gaze. Alternatively, wear a dark shade of glasses and do not look at them when talking to them. They will not know in which direction you are looking. If you still commit the sin, give 25 rupees in charity for each time you commit it and look for another job. Once you find another job, leave your present job.

1274. *Condition*: I have to travel by bus. By the grace of Allâh Ta'ala and the blessings of Hadrat I have given up listening to music. But whenever music is playing, I listen to it and my heart derives pleasure from this. It becomes difficult for me to divert my attention.

Answer**:** On returning home everyday, offer two rak'ats optional salâh and seek forgiveness. When the sound of music comes to you on the bus, start thinking about death and the removal of your soul. Will a person be able to listen to music when experiencing the pangs of death? Think to yourself that if death comes to you in the next second, in what condition will your death be? And the best way is to put your fingers in your ears.

1275. *Condition*: I have developed the habit of speaking lies. In other words, when I have no work at home or anywhere else, I make false excuses.

Answer**:** When you speak a lie inform the person to whom you lied that what you said was a lie.

1276. *Condition*: [A woman writes]: I had written a letter to you on the occasion of my marriage asking you the manner of observing *pardah* at my in-laws house. You asked me to wear a veil and to abstain from sitting on the same dining-table with non-*mahrams*. Hadrat, initially I tried to wear a veil but my husband's elder and younger brothers did not let me – they would come deliberately in front of me so that I may look at them.

Answer**:** If they come deliberately in front of you, they will be sinning. But you must not abandon *pardah*, cover your face immediately.

1277. *Condition*: Although my husband is an *'âlim*, he told me to merely wear a *do-pattâ* (large type of scarf) as I wear in salâh and to observe *pardah* in this way. And this is how I am making *pardah*. Hadrat, I am having the same difficulty in eating on the same dining-table. Although the people at home are religious-minded, there is an environment of intermingling. Because of these difficulties, I eat on the same

dining-table but try not to be in front of non-*mahrams*. But it still happens that I have to face them.

***Answer*:** Explain to your husband and ask him: "You are an *'âlim* and yet you are telling me to open my face?! This is also against a man's sense of self-respect." Similarly, do not eat on the same dining-table.

1278. *Condition*: Hadrat, I perceive much weakness in myself after getting married. There is also much laziness in doing good deeds. Previously when I used to miss out a particular deed, I used to feel saddened. But now I don't seem to be bothered.

***Answer*:** Deeds of *Dîn* are accomplished through courage. The person who is soft in matters of *Dîn* becomes soft like sand. Take courage and you will be able to fulfil good deeds.

1279. *Condition*: Although it is the final year of my studies (*Daurah-e-Hadîth*), I have no concentration and eagerness in my studies. Previously, casting evil glances was something far-fetched – I used to be cautious in even casting the first glance towards non-*mahrams*. But I have started displaying shortcomings in this regard.

***Answer*:** Studying *Daurah-e-Hadîth*, in other words, acquiring formal education is *fard-e-kifâyah* whereas *taqwâ* is *fard-e-'ayn*. Whether you study *Daurah* or not, be particular with regard to *taqwâ*. The reason for all these shortcomings is lack of *pardah.*

1280. *Condition*: In short, there is much deficiency in everything. I do not know with which aspect of my life Allâh Ta'ala is displeased.

***Answer*:** If Allâh Ta'ala was displeased, where will we be? Allâh Ta'ala does not become displeased. It is we who are disloyal to Him and thereby go far away from Him.

1281. *Condition*: A lot of indifference has crept into my nature. I perceive an attraction towards the world. Previously I used to flee from going to the bazaars and other functions. Now if anyone invites me, I go without much thought.

***Answer*:** Become particular in matters of the *Dîn* once again and all these weaknesses will disappear.

1282. *Condition*: <u>H</u>a<u>d</u>rat, you had instructed me to offer *tahajjud <u>s</u>alâh* after the *'ishâ <u>s</u>alâh* and not to wake up in the middle of the night to offer it. Can I now start offering *tahajjud* in the middle of the night?

***Answer*:** No. Start observing Shar'î *pardah*. Giving up a single sin is better than a hundred thousand *tahajjud <u>s</u>alâhs*.

1283. *Condition*: I am experiencing some laziness in offering my <u>s</u>alâhs. I am offering my <u>s</u>alâhs but am lazy with regard to the Sunnah and optional <u>s</u>alâhs. I am quite concerned about this. I feel that I am getting distant from *Dîn*.

Answer: This is not distance from *Dîn* but a decrease in your conditions. And conditions are not our objective, Allâh is our objective. If one regards "distance from conditions" to be "distance from Allâh Ta'ala and *Dîn*", then it means that one considers conditions to be one's god. Continue with good deeds by imposing upon yourself and taking courage, even if the *nafs* experiences difficulty in this. This is the objective. In like manner, taking courage to abstain from sins is the essence of *taqwâ*.

1284. *Condition*: <u>H</u>a<u>d</u>rat, explain clearly whether I should engage in *dhikr* while in a state of *wu<u>d</u>û* and trying to face the *qiblah*, or should I continue as I am doing at present? By the grace of Allâh Ta'ala, I am inspired to engage in *dhikr* but I find difficulty in performing *wu<u>d</u>û*.

Answer: There is more benefit if you have *wudû* but it is permissible even without *wudû*.

1285. ***Condition*****: How can I traverse the path of Allâh Ta'ala as quickly as possible? I am quite concerned about this. When I see myself casting evil glances and committing other major sins, I take courage and save myself to a certain extent and am unsuccessful at times. It pains my heart severely when this happens and my heart tells me that this path is not for despicable people like me. You provided sufficient details about sins. I therefore become conscious of the sin when committing it. But I lose all courage when I am unable to control myself.**

I then think to myself thus: "Hadrat had told me that – ***inshâ Allâh*** **– I will be successful in this path." I regain my courage when I think of this.**

Answer: When in this path, one should not become despondent when sins are committed – even if this enemy remains with one till death. A day will come when the mercy of Allâh Ta'ala will take you under its wing and this enemy will be left with his mouth drooping and hands wringing. On the other hand, you will be happy on the level of success – *inshâ Allâh.*

1286. ***Condition*****: I beg you not to become disappointed with me. Whenever I do anything, Hadrat should forgive me immediately because this is a totally strange path for me. No one in my family has knowledge of this path. It is solely the kindness of Allâh Ta'ala and your love which drew me to this path.**

Answer: Do not worry and continue informing us of your conditions. We are most pleased by this.

1287. ***Condition*****: Hadrat, my heart is in a strange condition these days. It is getting attached to the world and my attention towards Allâh Ta'ala is decreasing. I am seeking**

much forgiveness but am still confused. I am also casting evil glances a lot. I am very troubled. I reprimand myself and am also ashamed before Allâh Ta'ala, but this habit is not leaving me. I am most grieved by this fact that I held the hand of a great personality like you and yet I am committing these vile acts. I am also ashamed before you. I beseech you to make *du'â* for me and provide me with whatever guidelines you feel appropriate. I am totally convinced in this regard. I am therefore not despondent of Allâh Ta'ala. The essence is my despicability. *Inshâ Allâh*, the next time I come to you, I will spend some time with you. I request your *du'âs*.

***Answer*:** Why do you cast evil glances? Look at your own beauty. When Allâh Ta'ala bestowed you with beauty, be grateful to Him by saying: "O Allâh! You created me beautiful. Beautify my character as well." It is even more repugnant to do something ugly when Allâh Ta'ala created you beautiful. Offer eight rak'ats optional salâh and give five rupees in charity as a fine for each time you cast an evil glance. Think of the fire of Hell and what our condition will be over there. We are enjoying ourselves here, but if we are punished over there, what will happen to us?

1288. *Condition*: If I can be of any service to you, I am always available. I am your servant. I love you profusely. I have a lot of confidence in you. If only I could be of some use to you.

***Answer*:** I am pleased by your love. May Allâh Ta'ala make this love a cause of good-fortune for us and you. Âmîn.

1289. *Condition*: I was progressing quite peacefully in the path of *sulûk*. I was conscious of not displeasing Allâh Ta'ala at every moment. My soul seemed to be most green and lush. But I do not know what happened, I was suddenly deprived of Hadrat's blessed assembly and began retrogressing to the extent that I am back to square one. This condition remained

for about two months but my soul continued trembling during this time. It became extremely difficult to attend your assembly. I became very uneasy during this time and began committing sins.

***Answer*:** A person sometimes falls down on the path. He gets up and starts walking again, and eventually reaches his destination. Falling down is nothing unusual, but one should not remain fallen down. Start attending the assemblies once again. Inform me of your conditions. In other words, inform me of the sins which you are committing because each treatment is different from the other.

1290. *Condition*: I do not want to disobey Allâh Ta'ala but it happens involuntarily. When I come to my senses, it is too late and I have already drowned. I then become very disturbed. I feel very constricted. I cry and make *du'â* to Allâh Ta'ala: "O Allâh! Convey me to Hadrat's assembly." It is after quite some time that I got the inspiration. Do not deprive me of your blessings.

***Answer*:** When a person is in the path of Allâh Ta'ala, he does not drown even if the water goes over his head. He comes up once again and rides the water. The precondition is not to lose courage, and to continue in one's endeavours.

1291. *Condition*: Make *du'â* for my progress once again and also make *du'â* that I am able to utilize the Allâh-given courage because the courage which Allâh Ta'ala gave me is gone very weak.

***Answer*:** I make *du'â* with my heart and soul. Your courage did not get weak. You will reach your destination with a single cry of pain – *inshâ Allâh.*

1292. *Condition*: As far as possible, I try to safeguard my gaze but it is very difficult because I am in contact with men most

of the time. In the Masjid also there are only men. Various thoughts come to my mind. At times I think I am a devil since birth.

***Answer*:** You are most certainly not a devil. The more the urge to sin a person has, the more illumination (*nûr*) he develops in curbing these urges and abstaining from acting on these urges. You can have a hundred thousand urges, but do not act on them. Strike your heart. You will develop such a strong illumination that you will virtually fly towards Allâh Ta'ala and be bestowed with very close proximity. All you have to do is strive against yourself and safeguard your gaze. Urges are like manure. The more the manure rots, the more fragrant the flowers which grow from it. By curbing your filthy urges, you shall receive the flower of *taqwâ* which will be just as fragrant.

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1293. *Condition*: I would like to present certain matters in this letter: I know the virtues of certain deeds and am also aware of their benefits but I am unable to practise on most of them. What are the reasons for this? How can I bring such deeds into action?

***Answer*:** From among the good deeds, it is only necessary to act on the *far<u>d</u>, wâjib* and *sunnat-e-mu'akkadah*. Is it obligatory to act on all virtues? Optional deeds may be few, but if they are carried out regularly, they are better than starting many good deeds and then leaving all of them.

1294. *Condition*: How can I acquire the inspiration to do good deeds?

***Answer*:** Optional affirmative deeds such as *dhikr*, recitation of the Qur'ân, optional <u>s</u>alâhs are not the only deeds. Rather, the main deeds are the negative deeds, i.e. abstaining from sins. These are the deeds which earn the pleasure of Allâh Ta'ala and they are the basis for *wilâyat*. You should therefore make an all out effort to be concerned about the latter and be particular in

this regard. This is what you are supposed to be doing. The procedure for this is to abstain from deeds which earn the displeasure of Allâh Ta'ala.

1295. *Condition*: **When I go to work on my motor cycle in the morning, I recite Sûrah Yâ Sîn and different forms of *dhikr*. However, I have no inclination to do this when returning home.**

Answer: So what is wrong with that? Having an inclination is not necessary for doing deeds but one should not do more than what one can bear. To engage in *dhikr* after working the entire day is more than what you can bear. Harm comes from committing sins. There is no harm in not having an inclination to do good. It is a sin to leave out obligatory duties, and every sin is harmful.

1296. *Condition*: **All praise is due to Allâh Ta'ala I completed the final year of the *'âlim* course this year. I am confused as to what I should do next year. Should I do the *Daurah-e-Hadîth* for a second time in Dâr al-'Ulûm Deoband (India) or should I do *Takhassus fil fiqh* in Karachi? I request Hadrat's advice in this regard.**

Answer: It seems more appropriate to study in Karachi.

1297. *Condition*: **I went to my Hadîth teacher and spoke to him in this regard. He said that if I can go to Deoband, I should do the *Daurah* there, but I should certainly make *istikhârah*. Hadrat, I continued making *istikhârah* every few days and continued seeing different dreams.**

Once I saw myself and my younger brother travelling by bus. This bus was filled with students. Most of them were young students. I do not know where the bus was going to.

Once I saw myself at home feeding spinach to a partridge in my hand. On another day, I saw a strange dream. About two years ago I saw my neighbour who was a Christian lady. She

had an ugly appearance and many black hairs were growing from her back. I consider this very bad.

Answer: *Istikhârah* has nothing to do with dreams. Is there a Hadîth which states that you have to see a dream after making *istikhârah*? Once you make *istikhârah*, follow the course of action which is firm in your heart. A Hadîth states: "The person who makes *istikhârah* will not suffer loss." Whatever is good will become destined for you through the blessing of *istikhârah*.

1298. *Condition*: Hadrat, my father is saying this: "You can either do *Daurah* or *Takhassus* for one year. Your *nikâh* has been performed, there is still time, you should not bring your wife over as yet. I am paying for your studies. Acquire depth in your knowledge. If you bring your wife, you will become distracted." On the other hand, my mother is saying: "No. You are married. How can you let your wife remain at her house. Bring her over in Shawwâl. Whether you continue studying or not, I am not worried about that."

In short, my father wishes that I study more while my mother wants me to bring my wife over. I am now at a loss as to what to do. Which option should I choose? Kindly provide me with an absolute decision and encourage me thereby.

Answer: If your *nikâh* had not been performed, there would have been no harm in delaying. The woman you married does not become your wife after she comes to your house but immediately when the *nikâh* is performed. Now that the *nikâh* has been performed, it is your duty to fulfil her rights. You can continue studies even after marriage.

1299. *Condition*: Now when I get angry, it subsides quickly. If I occasionally give vent to my anger to my opposition, I become sullen and gloomy until I ask the person for pardon.

Answer: Whether you become angry a lot or it takes long to subside, if you control it, it will earn you reward. But if you give vent to even a little unwarranted anger, you will be sinning. You must repent for it and seek forgiveness.

1300. *Condition*: I become angry when I see something against the Sharî'ah or against my temperament. But I feel bad about this anger as well.

Answer: One ought to become angry on seeing something against the Sharî'ah, but give vent to it where it is obligatory. On the other hand, control the anger which comes from seeing something against your temperament.

1301. *Condition*: Some time ago, I used to greatly enjoy carrying out *Dînî* deeds. I used to do each deed with my soul, presence of heart, presence of mind, peacefulness and enthusiasm. Consequently, my concentration used to have the upper hand over my whisperings. My eyes would shed tears, I would experience an ecstatic and sweet condition, joy in reciting the Qur'ân, yearning and enthusiasm, comfort and joy, as though peace is descending on my heart, spirited and lively, happy and tearful, remorseful, fully cognizant, body feeling light like a flower. The beauty of all these things used to increase when I used to be in s̲alâh. I used to find my surroundings peaceful before s̲alâh and more so after s̲alâh. My joy and liveliness used to increase.

Answer: This condition is known as *bast̲* (expansion). It is a praiseworthy condition but not the objective.

1302. *Condition*: I used to clearly perceive the love of Allâh Ta'ala and Rasulullah (Sallellaho alaihe wasallam) and I am enjoying every moment. But now it seems as though the soul from my deeds has been removed. All my deeds have become lifeless and spiritless. I neither have that liveliness nor joy in my temperament. Instead, it has become weighty and my eyes

have become dry. My heart has also become hard. In other words, all the conditions which I acquired with humility and submission have been overturned. Darkness has replaced the light. I am certainly grieved by the retrogression of my condition. But all praise is due to Allâh, by the blessing of Hadrat's company, my *ma'mûlât* are more or less continuing as they had been, even though that condition of humility and submission may not be in them. I am passing my days and nights as I had been previously. In fact, I have become more alert. Nonetheless, it is not easy to make *du'â*, I am heedless, and I am overcome by anxiety in a short while.

Answer**:** This condition is known as *qabd* (retraction or withdrawal). Our elders state that this condition is more beneficial than the condition of *bast*. What you are considering to be retrogression is not really retrogression. Rather, it is a prelude to more progress. You should therefore not be disturbed. Remember that conditions are not our objective, deeds are. Progress is not made through conditions but through deeds. You should therefore continue with your deeds.

1303. *Condition*: I seek forgiveness from Allâh Ta'ala for I have been deprived of many bounties on account of my sins.

Answer**:** This is not deprivation, it is Allâh's way of nurturing so that conceit and pride does not come into you.

1304. *Condition*: I took strict stock of myself but was unable to gauge whether this is because of ingratitude, some other reason, or because of all my sins whose dark side I am unable to fathom. I offered *salâtut taubah* and *salâtul hâjah* but was unable to perform it properly. When I began experiencing these conditions, I informed you of them and you replied: "Continue with your *ma'mûlât*, a person experiences withdrawal at times." All praise is due to Allâh, by the blessing of this advice I am continuing with my *ma'mûlât* but I am still confused.

Answer: Do not become despondent in the least by this condition. Instead, consider it beneficial for your internal self. Read

ياحى ياقيوم لا اله الا انت سبحانك انى كنت من الظالمين *Yâ Hayyu Yâ Qayyûm* or *Lâ ilâha illâ anta sub-hânaka innî kuntu minaz zâlimîn* 360 times for twelve days. *Inshâ Allâh*, this *qabd* (withdrawal) will go away.

1305. *Condition*: I am taking full courage and striving to stay away from all sins, especially casting evil glances. I am also making *du'â* to Allâh Ta'ala for this. I request Hadrat's special *du'âs*.

Answer: What is the extent of your success in your taking courage and your striving? Are you safeguarding yourself totally or falling into sin occasionally? If you are falling into sin, how are you compensating for it?

1306. *Condition*: We are two brothers and one sister who pledged allegiance to Hadrat. We encourage and teach our house-folk and bring them for the Friday assembly. I am grieved at seeing [the condition of] my close relatives and house-folk. Kindly provide a way of inviting and advising them.

Answer: One needs a lot of understanding and wisdom to invite others. A novice is therefore ordered against this. If not, Satan will drive relatives away and cast whisperings into their heart whereby they will think that the shaikh – Allâh forbid – has sent you as his agent. Therefore, those who want to attend the assembly [willingly], bring them. Those who are not convinced, do not ask them to join you. It will be better to send the *mawâ'iz* from time to time to them. Yes, as for those regarding whom you are convinced that they will not have bad thoughts, you may tell them but do not compel them. The best manner is

practical *tablîgh*. In other words, you should follow the Sunnah and Sharî'ah, and abstain from evils. This practical *tablîgh* is very effective.

1307. ***Condition*: [A woman writes]: <u>H</u>a<u>d</u>rat, if I hear of any person's suffering in any part of the world, I lose all sleep and do not even feel hungry or thirsty. I cry continuously.**

Answer: It is very good to be grieved by the pain of others but it should be balanced. The condition which you described is unbalanced. It is a sign of mental "dryness" and depression.

1308. ***Condition*: Similarly, when I make *murâqabah* of death, the grave, and resurrection, it is so terrifying for me that my heart and mind lose their capabilities of thinking and understanding. This is to such an extent that even if I want to close my eyes, they do not close. It seems as if my entire body is on fire. I experience this the whole day.**

Answer: Who asked you to make *murâqabah* of death, the grave and resurrection? To engage in *murâqabah* and *adhkâr* (plural of *dhikr*) on your own without your shaikh telling you to is similar to taking medicines without consulting a doctor. You should consult a psychologist immediately. Do not stay alone, abstain from sorrow and crying, and postpone all your *murâqabah*.

1309. ***Condition*: <u>H</u>a<u>d</u>rat, I have been deceived by my *nafs* and fallen into "false love". This person with whom I have fallen in love has informed his family. But I do not want to meet him before marriage. But he does not consider it wrong to touch me before marriage. In fact, about a year ago he made it a condition for marriage that I must permit him to touch me. Consequently, I severed all ties with him.**

Answer: A person like this is not worthy of marrying. He is most irreligious. Read the article, *The treatment for false love*, once daily.

1310. ***Condition*****: Hadrat, I do not wish to grieve over my separation from him but my heart remains extremely disturbed. I would like to forget him completely because when I think of him, I lose control of myself and cry constantly. Hadrat, make *du'â* for my heart.**

Answer**:** Thinking of him is involuntary, but occupying yourself in his thoughts is within your control. When you think of him, do not occupy yourself in his thoughts. And do not bring thoughts of him knowingly to your heart. When you think of him, occupy yourself in some other lawful activity or conversation. It is not wrong to grieve, but wrong to constantly think of him and thereby increase your grief. Be grateful that Allâh Ta'ala saved you from such an irreligious person. Attend the assemblies on Sunday, Friday or Monday. Separate arrangements are made for women.

1311. ***Condition*****: Hadrat, I always make *du'â* for his and his family's guidance, well-being, and forgiveness, and for us to get married. Is this right or wrong?**

Answer**:** This also entails thinking of him. Do not make *du'â* for him or else your relationship with him will increase. Never have the desire of marrying a person who is irreligious. Also do not make *du'â* for his marriage with someone else because this is also proof of a relationship with him.

1312. ***Condition*****: Hadrat, can I acquire more worldly knowledge? Will it be correct to do this?**

Answer**:** What is the need? Additional worldly knowledge will be additional harm.

1313. ***Condition*****: [A woman writes]: Hadrat, I make full efforts to write my full condition to you. But I still have a whispering that I am possibly not writing my condition correctly.**

Answer: This is a condition in itself and you must inform me thereof.

1314. *Condition*: Hadrat, I feel that I am very self-conceited. Hadrat, I would also like to drown myself in the path of Allâh Ta'ala and my *nafs* should also become obliterated. Hadrat, when I read of the lives of the *auliyâ* of Allâh Ta'ala and how they obliterated their *nafs*, I would also like to obliterate myself but do not know how to do this? Hadrat, obliterate my *nafs* for the sake of Allâh Ta'ala.

Answer: When a person has desires which are against the pleasure of Allâh Ta'ala and does not act on them despite having the urge to do so, then this also entails obliterating the *nafs*. The more perfect this becomes, the more obliterated the *nafs* becomes.

1315. *Condition*: Hadrat, all praise is due to Allâh Ta'ala that when I go out of the house, I wear a face covering and then place a fine cloth over my eyes. One of the benefits of this is that I cannot see non-*mahrams* (as you had said) and the other benefit is that I am safeguarding my gaze. But my parents are having objections to this and saying: "Wear the face covering like before. Was there anything wrong with it? You are looking like a sample. In fact, people are looking even more at you now. Why don't you wear the *pardah* which everyone else wears?" etc. etc. Hadrat, it is through the grace of Allâh Ta'ala that after you instructed me, I never went out even once without covering my eyes. Hadrat, at times I take the courage and tell them that I am wearing this to make Allâh Ta'ala happy and not people. But some times I fear [saying anything]. I am also grieved over the fact that I am not doing anything wrong and yet people are saying all this.

Answer: You are certainly not wrong. When Allâh Ta'ala is pleased with an act, do not worry about what people have to say.

1316. ***Condition*****: <u>H</u>a<u>d</u>rat, I request your *du'âs* for Allâh Ta'ala to give me steadfastness.**

Answer**:** I make *du'â* with my heart.

1317. ***Condition*****: I commenced studying *Dîn* six years ago. After the first year I got married as per my father's advice. When I set eyes on my wife for the first time, I recoiled. Through the blessings of *tablîgh* work, I used to safeguard my gaze and went through good changes in my life. But after this marriage, my intellectual, practical and spiritual condition deteriorated. Through your blessings I have regained a bit of stability. The fact of the matter is I do not like my wife and cannot bear looking at her. Consequently, I am not fulfilling her rights. This is beyond my control. My father is also displeased by this. I was quite consoled by reading your books, *mawâ'i<u>z</u>*, and listening to your talks.**

Answer**:** Read my books, *The rights of women* and *A happy married life*. You had the permission to look at your prospective wife before marrying her. Why did you not look at her at that time? You are now married to her. If she does not appeal to you, think of her as a servant of Allâh Ta'ala and live with her good-naturedly. *Inshâ Allâh*, through her you will be bestowed with *wilâyat-e-Seddiquiyat*(a high level of proximity with Allâh Ta'ala). This life is for a few days and will pass by no matter what. Remain in the shade of Allâh's pleasure and distance yourself from His displeasure. Go to pains in showing love to your wife. The *auliyâ* were always concerned about this.

1318. ***Condition*****: I am also teaching some children. Even after teaching five or six of them, I find my heart devoid of any light (*nûr*). Kindly provide a prescription for this.**

Answer**:** Safeguard your gaze from beardless boys. Teach them without looking at them. The fact that you are finding your heart devoid of light is proof that the *nafs* is taking some

enjoyment at looking at them. Therefore, turn yourself away from whichever one of them the *nafs* is taking enjoyment. Be extremely strict in safeguarding your gaze to the extent that you abstain from even a blink of beauty. If the mere presence of a student is harmful to you, do not teach him.

1319. *Condition*: [A woman writes]: Hadrat, ever since I heard that you are not well, I cannot describe the condition of my heart – only Allâh Ta'ala knows what I am going through. The only *du'â* which is coming out of my heart is that Allâh Ta'ala should give you long life with good health. Âmîn.

***Answer*:** Having confidence in one's shaikh is a blessed condition.

1320. *Condition*: Hadrat, all thanks are due to Allâh Ta'ala, I wait for every Monday ever since I started attending your talks. Hadrat, I wait the entire week for the arrival of Monday. The yearning to attend your talk overcomes me all the time. No sooner it is Monday, I forget everything else and it seems that I do nothing at all. May Allâh Ta'ala inspire me to attend all the time and to practise [on what I hear]. Âmîn.

***Answer*:** Mere attendance is a deed in itself and it is a means of further deeds.

1321. *Condition*: Hadrat, as far as backbiting is concerned, all thanks are due to Allâh Ta'ala I am able to abstain to a great extent. It is the grace of Allâh Ta'ala that if backbiting occurs in any gathering, He gives me the courage to get up and leave. However there are certain issues which I do not understand. One is this: even when I am getting up to leave that gathering, some of the backbiting certainly falls into my ears.

***Answer*:** Get up immediately from there. You will not be taken to task for unintentional listening. But if you stop for a single

moment to hear what is being said, it will be a sin and you must repent for it.

1322. ***Condition*****: Hadrat, at times I do not even realize that backbiting is taking place. But once I realize this, I make efforts to get up immediately from there.**

Answer**:** When you realize that this is backbiting, repent for it. Seek forgiveness, admit your error in the gathering, and make *îṣâl-e-thawâb* (sending of rewards) for the person against whom this sin was committed.

1323. ***Condition*****: If I go as a guest to someone's house and the person starts backbiting, what should I do?**

Answer**:** Whether one is a guest or a host, or anything else, the same rule applies to everyone. You either stop the person from backbiting or leave the gathering.

1324. ***Condition*****: Hadrat, I am finding it easier to practise on your instructions and guidelines. The deeds which I found difficult previously are not so difficult any more.**

Answer**:** This is the blessing of our elders.

1325. ***Condition:*** **Hadrat, all praise is due to Allâh Ta'ala I am able to safeguard my gaze. The probable reason for this is that I am now at home and not travelling so much. My *nafs* is convincing me that I am safeguarding my gaze.**

Answer**:** This is also a bounty. In whichever way a person can save himself from sins, it is a bounty.

1326. ***Condition*****: Hadrat, in your explanation with regard to praises, you stated that I should constantly think of the fleeting nature of this world and that neither I nor those who praise me will remain forever. But Hadrat, I feel as though**

this did not have any effect on me. I still desire the praises of people. It has no effect on my *nafs* whether I think [of the fleeting nature of this world] or not.

***Answer*:** Continue thinking about it. *Inshâ Allâh*, it will have an effect on you.

1327. *Condition*: Hadrat, I am experiencing this condition for quite some time now: when I offer my salâh, make *du'â*, etc. then within a short while I feel as though I did not offer my salâh, *du'â*, etc. I do not even feel that I was in the worship of Allâh Ta'ala. I feel as though I did not fulfil my worship correctly. Hadrat, make *du'â* Allâh Ta'ala inspires me to fulfil my worship correctly and in a good manner. Âmîn.

***Answer*:** To consider one's worship to be deficient is the essence of servitude because there is no one who can truly fulfil the worship of Allâh Ta'ala.

1328. *Condition*: Hadrat, I completed my intermediate exams and the results will be out soon. Hadrat, I do not understand what I should do now. Initially I thought of studying M.B.B.S. but when I learnt that all the colleges have co-education, Allâh Ta'ala removed this thought from my heart (and it caused much disappointment among my friends and family members). Some people are telling me to study B.Sc. or B.Sc. Hons, while others are advising me to become a dentist. In short, they are advising me to complete my studies. But Hadrat, no matter where I go [to study], there will certainly be some issues which I will have to confront, for example, safeguarding the gaze, if any of the teachers is a non-*mahram* male, it will be difficult to safeguard the gaze, and I do not know if my piety is strong enough or not whereby I could lower my gaze and sit in class.

***Answer*:** If you study under a non-*mahram*, you can bid farewell to your *Dîn*. Why is it so essential to pursue western knowledge? It has been experienced that women who pursued

western education are sitting at home [unmarried] while religious-minded women are getting good husbands.

1329. ***Condition*****: My big brother is saying: "You completed your intermediate studies, now acquire some knowledge of the *Dîn*, take admission in a madrasah." I am not sure what to do. If I were to take admission in a madrasah, I do not know what my family members will say. Hadrat, now you tell me what will be to my advantage, where my îmân will progress and it will not be in any danger.**

Answer**:** Whether you study in a madrasah or not, studying at a college entails *Dînî* suicide.

1330. ***Condition*****: Hadrat, I would like to know how old a non-*mahram* has to be inorder for me to observe *pardah* from. Hadrat, all praise is due to Allâh, I had started observing *pardah* with 11-12 year old non-*mahram* boys, but someone told me that they are still children, what do they know? *Pardah* should only be observed with boys who are older than 12 years.**

Answer**:** *Pardah* is to be observed with boys of this age.

1331. ***Condition*****: Hadrat, a serious mistake which I am committing is that I have made it a habit to sleep at 12: 30 and 1: 00 a.m. This is causing thoughts to come to me once again. The reason for this is that I read your *mawâ'iz*, etc. to my two sisters. They are busy with domestic chores and it is about mid-night by the time they finish. I wait until they finish. I am very ashamed and most sorry for not paying heed to your instructions as I ought to. At times a voice comes to my heart saying: "O you unworthy person! What type of *murîd* are you that you are unable to follow just one instruction of your shaikh?"**

Answer: It is most inappropriate to sleep so late. Personal benefit takes precedence over conveying benefit to others. It is not permissible to cause harm to your *Dîn* for the sake of others. Shaikh al-'Arab wal 'Ajam Hadrat Hâjî Sâhib *rahimahullâh* used to say: "Do not lose your shawls in the protection of the shoes of others."

1332. ***Condition*: Hadrat, the other thing is this: I receive the afternoon meal at my office and this is eaten collectively. I ate this for some time but was not comfortable with it because the gravy is left over most of the time, and the *roti* is very hard. I therefore started to order food from the canteen which I eat alone. Sometimes, one or two friends join me. Does this practice of mine not smack of pride: that I am separating myself from everyone and eating alone?**

Answer: How can it be pride? Pride entails considering yourself better, others lower, and not accepting the truth. Make this intention: "I am weak and the others are strong. It is their merit that they are able to eat the food which is provided. I am unable to eat that food because of my weakness."

1333. ***Condition*: Hadrat, kindly provide me with a treatment. If you instruct me, I am prepared to eat the food with everybody else and act on Hadrat's orders, *inshâ Allâh.***

Answer: Do not do that, do you wish to get yourself sick?

1334. ***Condition*: Hadrat, my health is not very good. My heart wants to sacrifice my heart and life for Allâh Ta'ala but my strength does not permit me. I request Hadrat's *du'â* and also ask you to teach me a *du'â* which would bring strength to my body and my strength would increase. All praise is due to Allâh Ta'ala, I am eating well, but I do not feel the effects of this. I am grateful to Allâh Ta'ala that all my limbs are normal and active. But the joy of having a strong body to sacrifice it for the sake of Allâh Ta'ala is something else. If I had a**

hundred lives, and my body was like a mountain, I would sacrifice all for the sake of Allâh Ta'ala and I would not regret this. In fact, I would experience joy in doing this. I request Hadrat to make *du'â* that this verbal intention of mine is changed into a practical intention. Âmîn. I request for your *du'âs* for all my family members.

***Answer*:** Sacrifice your unlawful desires – this will be your sacrifice for the sake of Allâh Ta'ala. You do not even need any physical strength for this. However, good health is a great bounty; one should ask for it. Being thin is not a sign of ill-health. A thin person remains saved from many illnesses.

1335. *Condition*: As-salâmu 'alaykum.

A few years ago, Hadrat had provided me with a treatment for hastiness. I had given up this habit but started it again within a few days. This causes discomfort in doing my work. Kindly provide me with a treatment for this.

***Answer*:** When you have the urge to be hasty, stop and then do your work peacefully. **العجلة من الشيطان** Think to yourself that hastiness is from Satan.

1336. *Condition*: At times a beardless boy comes and stands in the row. This makes me uneasy and whisperings come to me. There is no place for me to go front or back.

***Answer*:** Why is there no place? Walk in-between the people and go away to the back row.

1337. *Condition*: What if I do not experience uneasiness and whisperings on account of these boys? Kindly rectify me.

Answer: We are ordered to remain aloof from them.

میرے ایّامِ غم بھی عید رہے
اُن سے کچھ فاصلے بھی مُفید رہے

"My days of sorrow should also be an Eid,
staying aloof from them must be beneficial for me."

1338. ***Condition*****: I do not feel affinity with some of Hadrat's associates. If I were to greet them, I noticed that they reply with total indifference. What is the Shar'î ruling with regard to such friends?**

Answer: Continue greeting them and receiving the reward for it, and continue receiving the glad tiding of being free from pride. What loss are you suffering in this?

A letter from an *'âlim* in England.

1339. ***Condition:*** **When I am invited to any place to deliver a talk, I do not feel like accepting the invitation. When they persist, I tell them to ask some other *'âlim* and I will also say a few words. How is this condition of mine? If Hadrat says something, I will be at ease.**

Answer: Impose upon yourself to accept the invitation and do not lay the condition of inviting another *'âlim* as well. The people turning to you is by the grace of Allâh Ta'ala. Turning away from them could well be an act of ingratitude [to the grace of Allâh Ta'ala]. The desire to keep a low profile is praiseworthy, but this desire should not take the form of independence from serving *Dîn*. One should also be desirous of doing *Dînî* work because it is the kindness of Allâh Ta'ala to be accepted for this. Showing gratitude for this entails hastiness in fulfilling the pleasure of Allâh Ta'ala.

1340. ***Condition*****: The thought comes to me that Allâh Ta'ala will ask me: "What service did you render to My *Dîn*?" How will I be able to tell him that I was doing imâmat and**

teaching in a madrasah when I received payment for these services?

Apart from this imâmat and teaching, can I expect whatever work I did without receiving any payment to be a means for my salvation and forgiveness?

***Answer*:** Most certainly – *inshâ Allâh*. In fact, you will also be rewarded for the services which the jurists have given the permission to receive payment – *inshâ Allâh*. All you have to do is make this intention: if my [financial] position was good enough, I would have rendered these services free of charge. *Inshâ Allâh* – you will receive the reward of work done without taking payment.

1341. *Condition*: Hadrat, it is ten years since I established a relationship (*ta'alluq*) with you but I am very lazy in corresponding with you. This is my second letter in ten years. How can I be reformed?

***Answer*:** Come regularly to my assembly and as often as possible. For you, this is an alternative to correspondence. Your reformation will be achieved through this and there will be no defect in it – *inshâ Allâh*.

1342. *Condition*: Through the blessings of Hadrat's teachings, the habit of casting evil glances has come to an end – all praise is due to Allâh Ta'ala.

***Answer*:** Congratulations. This is a great bounty. No matter how much gratitude you express over this bounty, it will be less.

1343. *Condition*: However, while I am driving and my gaze suddenly falls on one, the effect of this remains on my heart for quite some time and I feel uneasy.

***Answer*:** When the dust of the road falls on the window, it certainly leaves its mark. But this is not within your choice and is therefore pardoned. In like manner, this mark and dust on the heart is not within your choice and is pardoned. A sin is only recorded when an intention is also present.

1344. *Condition*: Make *du'â* Allâh creates abhorrence in my heart towards these women.

***Answer*:** Natural abhorrence is not the objective. One has an inclination but does not act on the inclination – this is the objective and it is in this that one is rewarded.

1345. *Condition*: Hadrat, I am making much efforts against committing a particular sin but I still commit it. My sin is this: as long as I am awake – day and night – I experience lust. This sin left me when I started attending your assembly. But I am caught up in it again. Kindly rectify me.

***Answer*:** The experiencing of lust is not a sin, acting on it is a sin. Do not become agitated by this lust. Subdue it and you will acquire great proximity to Allâh Ta'ala. It is this deed which can make a person into a *walî*. Choose righteous company – where Allâh Ta'ala and Rasulullah (Sallellaho alaihe wasallam) are discussed. Abstain from evil company, keep away from places where there are beautiful women and boys. Remain aloof from them with your heart and body. Abstain from the cinema, watching television, reading immoral magazines and filthy stories. If you act on all this, there will be a balance in your lust – *inshâ Allâh.*

1346. *Condition*: I am a shoe repairer and women constantly come to me to repair their sandals. Kindly advise me how to safeguard my gaze.

***Answer*:** Lower your gaze when women come and go. Think to yourself: "How agitated I will become if someone were to look at my mother, sister or daughter!?" Think to yourself that the woman at whom you want to cast an evil glance is also the mother, sister or daughter of someone.

بد نظر اٹھنے ہی والی تھی کسی کی جانب
اپنی بیٹی کا خیال آیا تو میں کانپ گیا

"I was about to cast an evil glance at someone.
I thought of my daughter and became terrified."

Think of this and fight against yourself to safeguard your gaze. In other words, make a firm resolution that you are prepared to give your life but you are not going to look.

1347. *Condition*: I have a water-cooler from which I drink water. Passers-by on the road also come and drink from it. I have a separate glass for me and another for the people. Am I right or wrong in doing this?

***Answer*:** There is no harm in having a separate glass as long as you do not look down on anyone.

1348. *Condition*: At times I bring water from the Masjid after obtaining permission from the committee.

***Answer*:** Instead of taking water from the Masjid, make your own arrangements.

1349. *Condition*: I have a cassette player in my house. I listen to cassettes of Qur'ân recitation and religious talks. The electricity supply is illegal. The bills are not paid for the electricity. I stopped playing the tapes for the past few days. People are forcing me to put it on and saying there is nothing wrong because there is only Qur'ân recitation and talks which are played on it.

Answer: It is a serious sin to steal electricity. Neither are worldly activities nor *Dînî* activities permitted with such electricity. Estimate all the illegal electricity which you used till now, purchase train tickets with that amount, and destroy those tickets [do not use them]. This money will reach the government treasures in this way.

1350. *Condition*: Hadrat, I am experiencing a problem: when I used to attend Hadrat's assembly before Ramadân and depart from there, I used to perceive the blessing which drew my heart towards Hadrat and my heart used to be filled with illumination. But Hadrat, I do not perceive this light anymore.

Answer: There is no harm. One acquires illumination but does not perceive it at times. Your previous condition was of *bast* (expansion) and you present one is of *qabd* (withdrawal). This latter condition is more beneficial for the internal self. There is no harm in this. Conditions change constantly. Progress is not made through conditions but through deeds.

1351. *Condition*: This condition was experienced before Ramadân. It was as though I was included among the most special servants.

Answer: It is probably to break this conceit that this condition of *qabd* has been imposed on you. This is so that let alone considering yourself to be from among the most special servants, you may consider yourself to be the most insignificant and lowest of all servants. Do you think this is an ordinary bounty?

1352. *Condition*: Hadrat, all praise is due to Allâh Ta'ala I am still abstaining from sins irrespective whether I enjoy this or not. But Hadrat, I would like to know if this relationship [with you] has been severed or not? Hadrat, I am regular with

my *dhikr* and am strictly adhering to the teachings in your book, *Spiritual maladies and their remedies.*

***Answer*:** A relationship does not break off on its own, it is broken.

1353. ***Condition*: H̲ad̲rat, when I convey your statements to others I enjoy it greatly. But if there are any beardless boys who are nearby or listening from far, can I convey these statements or not, considering the fact that I have an inclination towards beardless boys.**

***Answer*:** When conveying *Dînî* matters in such places, the *nafs* will be turning its attention towards these boys and love for them will increase. Personal benefit is given preference over conveying benefit to others. You should therefore not convey *Dînî* matters to beardless boys.

A few letters from a doctor in England and H̲ad̲rat's replies.

1354. ***Condition:* He mentions missing out *dhikr* on some days because of his preoccupation with studies, and also mentions certain worldly problems.**

***Answer*:** Missing out *dhikr* leads to poverty of the soul. When you are compelled and extremely busy, read one *tasbîh̲* each of *Allâh, Allâh; durûd sharîf* and *Lâ ilâha illallâh*. You may read the full *kalimah* with *s̲allallâhu 'alayhi wa sallam* in-between. Remain at ease thereafter. When you do not have the opportunity, this much of spiritual food will fill your heart with illumination. I am saddened by learning of all your difficulties. *Inshâ Allâh*, all these days are to pass by. I make *du'â* to Allâh Ta'ala that you quickly see the sun of your comfort and prosperity shining radiantly as quickly as possible, He accepts you for the spread of *Dîn*, and bless you with so much of this world as to provide you with comfort and well-being. Âmîn. I am also making *du'â*

for your success in your exams. This world is not even equal to a wing of a mosquito, as stated in a Hadîth. You must plan, make appropriate endeavours, make *du'â*, and then remain at ease. Leave the results to Allâh Ta'ala and be pleased with whatever He decrees.

1355. ***Condition*****: Although I am busy with my studies, I am particular with my recitation of the Qur'ân and prescribed *ma'mûlât*. If I become negligent in this regard, I experience great loss because the environment here is very filthy.**

Answer**:** Consider your *ma'mûlât* to be the support of your life. Consider the bond with Allâh Ta'ala and the wealth of Allâh's pleasure to be your valuable capital. Apart from this, all the days and nights are bound to come to an end.

وہ مرے لمحات جو گذرے خُدا کی یاد میں

بس وہی لمحات میری زیست کے حاصل رہے

"The moments which are spent in the remembrance of Allâh Ta'ala are the only moments which are the essence of my existence."

These *ma'mûlât* are shield against the Satanic attacks in the British environment.

1356. ***Condition*****: But I am waiting for the time when I can elevate my life to the lofty criterion of *Dîn*.**

Answer**:** It negates a sound mind to wait for some other time wherein you can elevate your life to the lofty criterion of *Dîn* because you do not know when you are destined to depart from this world. Moreover, Rasulullah (Sallellaho alaihe wasallam) said: **شبابك قبل هرمك** "*Value your youth before old age overtakes you.*" The days of this world will nevertheless pass by because the passing of days and nights is connected to the rising and setting of the sun. There is no sun, no days and no

nights in the Hereafter. It will be one eternal life for which we have to be concerned about and prepare for from now. I gauge a bright future for you from the dream which you related to me. However, the sole purpose of a dream is to encourage and persuade a person. The basis for every progress and success is reformation of one's condition and good deeds. I make *du'â* with my heart and soul for your progress in both the worlds and I am hopeful of acceptance.

1357. ***Condition*****: My heart desires that Hadrat's** ***khânqâh*** **gets ready quickly and the means for it are provided.**

Answer**:** Continue making *du'â* to Allâh Ta'ala for the construction of the *khânqâh*. *Du'â* is the fundamental cause. Once Allâh Ta'ala makes His decision, the means will themselves seek the person who made the *du'â*. May Allâh Ta'ala bless you with abundant wealth of *Dîn*, and abundant worldly wealth for the sake of *Dîn*. Âmîn. The treasures of this world are disliked, unaccepted and rejected if they are for the world. But if they are for the purpose of *Dîn*, they are accepted and beloved.

1358. ***Condition*****: My heart is not inclined to making** ***dhikr*****. I know it is not necessary for it to be inclined and that I have to incline it, but show me a way whereby it start to become inclined.**

Answer**:** Before commencing with *dhikr* and your *ma'mûlât*, think of death and the grave for one minute.

1. Think of Allâh's I favours and say: "You made us humans, then Muslims, created us in a Muslim home, blessed me with the treasure of memorizing the Qur'ân, You made me regular with my salâh…" etc. etc. Do this in detail for five minutes.
2. Then engage in your *dhikr* and *ma'mûlât*. In this way, your heart will become inclined and enjoy your *dhikr*

because love for one's benefactor is a natural thing. Thereafter make *du'â* for its acceptance. The intention of making *dhikr* should be that you achieve even more love of Allâh Ta'ala.

3. It is also very important to safeguard your gaze and continue atoning for your shortcomings through salâh, *taubah* and *istighfâr*.

1359. *Condition*: I always wait for Hadrat's letters and my heart remains thinking of Hadrat all the time. Kindly show me the way to achieve a bond (*ta'alluq*) with Allâh Ta'ala and also make *du'â* for comfort in this worldly life.

***Answer*:** My heart was overjoyed at reading your letter after so long. May Allâh Ta'ala - through His mercy – enable you to achieve the highest marks in your June exams. Âmîn. Âmîn. I am quoting two poems of one of our elders, Hadrat Maulânâ Muhammad Ahmad Sâhib:

آپآپ کا اِنتظار کرتا ہوں

شوق کو اپنے پیار کرتا ہوں

آپ آتے ہیں جب تصوّر میں

میں خزاں کو بہار کرتا ہوں

"I am waiting for you and
I love this yearning of mine.
Whenever I think of you,
I am making the autumn resplendent."

Comfort in this world, an enjoyable life, peace and security are neither dependent on wealth, property, nor degrees. These are only achieved through gaining the pleasure of Allâh Ta'ala, establishing a bond with Allâh Ta'ala, and remaining in the service of the *Ahlullâh*. This is a statement of Hadrat Hakîmul Ummah Thânwî *rahimahullâh*. Another statement of his is this: "Attaching oneself with the *Ahlullâh* actually entails attaching

oneself with Rasulullah (Sallellaho alaihe wasallam)." (*Kamâlât-e-Ashrafîyyah*, p. 169, *malfûz* no. 710)

When are you going to come? Inform me quickly. Give preference to *Dîn* over this world, and the world will come subdued at your feet.

The promise of *hayât-e-tayyibah* is based on îmân and good deeds. And the meaning of *hayât-e-tayyibah* is "an enjoyable/fulfilling life". This life of a few days has encompassed you and your associates with striving and stress. If you strove just as much for the Hereafter, I do not know where and how lofty your status would have been.

I received your letter today. If you obtained your visa from Saudi Arabia and it is your heart-felt desire, then in such a case, you have my permission and I feel there is good in it. When unseen means are being provided to you, you should go. But be hasty in coming and going in the service of your parents. This is my rational opinion which I am giving you. How, my heart desires that you remain before my eyes. Hadrat Hakîmul Ummah Thânwî *rahimahullâh* states: "Attaching oneself with the *Ahlullâh* actually entails attaching oneself with Rasulullah (Sallellaho alaihe wasallam)." (*Kamâlât-e-Ashrafîyyah*, p. 169, *malfûz* no. 710) I am not from among the *Ahlullâh* but I remained in the service of the *Ahlullâh* and am still in their service.

How you spent the days in a foreign country can be gauged by your own heart. But your house-folk and all of us included are feeling this striving of yours. Make *istikhârah* with regard to your intention and period of stay. Offer two rak'ats *istikhârah* and make *du'â* every day saying: "O Allâh! Place me on the path which is best."

1360. ***Condition*****: The doctor failed his medical exams. Hadrat sent him this letter urging him to be pleased with the decree of Allâh Ta'ala and giving him words of encouragement.**

***Answer*:** I learnt of your results. An important duty of îmân is to be pleased with the decree of Allâh Ta'ala. الحمد لله على كل حال – all praise is due to Allâh Ta'ala under every condition – remember this prophetic Sunnah at such a time and do not consider the means to be the bases for success or failure. Allâh Ta'ala is able to make you the greatest leader without this degree. At the same time, He is able to keep a person a pauper even with such a degree or a degree higher than this one. We witness this regularly in the world. If you are able to give the exams one more time in October and your heart desires this, you should try to do it. This is on condition that when you are on duty at the hospital, you stand on the hospital lawn and call out the *adhân* without any fear, and offer the *'asr salâh* while wearing clean clothes. If you do not have the courage to call out the *adhân*, offer just your salâh. If you do not have the courage to offer your salâh, then missing your salâhs actually entails making the means for the Hell-fire for yourself. And such sustenance is also *harâm*. Continue making efforts for [going to] Saudi Arabia. If it works out, well and good. If not, I have written to you several times to place your trust in Allâh Ta'ala and come back. You must remain pleased with eating *chutney* and *roti* (basic, simple foods) and Allâh Ta'ala will provide you with *pilau, qaurmah* (exotic foods) out of His grace. You must then go more into prostration as gratitude for this grace of His. I am constantly making *du'â* for you.

You said in your letter that calamities are befalling the poor Muslims. There is no calamity for the Muslims in this world because their status is elevated with every sorrow and worry, and their sins are pardoned. The only calamity, thunder and lightning for Muslims is disobedience [to the orders of Allâh Ta'ala]. It is so sorrowful that despite being so engrossed in the disobedience of Allâh Ta'ala, His forbearance and kindness are protecting us from distortion of features and punishments which were inflicted on previous nations. There is a Hadîth in *Mishkât Sharîf* wherein Rasulullah (Sallellaho alaihe wasallam)

takes an oath in the name of Allâh Ta'ala and says: "I do not fear poverty on my *ummah*, rather, I fear the world being opened up to them [with all its wealth and treasures]." Are we really prepared to believe in Rasulullah (Sallellaho alaihe wasallam) with our heart? We ought to cry over our condition.

I received your letter and the more I read, the happier I became. Your good thoughts about me and your love will – *inshâ Allâh* – be most beneficial for your internal progress. Love for one's shaikh, having confidence in him, having good thoughts about him, and placing one's trust in him are the keys to the acquisition of all lofty positions in this internal path. The spark of love which I gauged from this particular letter of yours pleased me greatly and I made this *du'â*: "May Allâh Ta'ala - through His mercy and through the blessings of our elders – bestow you with total emulation of Rasulullah (Sallellaho alaihe wasallam). Âmîn." I showed this letter of yours to some of my special associates and they were very pleased with it. Total emulation is a proof of total love. May Allâh Ta'ala bless us with both bounties – total love and total emulation – through His grace. Âmîn. May He also give us so much of this world whereby we and our associates are not dependent on anyone, our worldly needs must be continually fulfilled with wellness and comfort, and He must enable us to visit the *Haramayn Sharîfayn* again and again. Âmîn.

The king of Balkh, Ibrâhîm ibn Ad-ham *rahimahullâh*, relinquished the kingdom of Balkh for the love of Allâh Ta'ala and His worship. When a person receives a lot of this world, it also brings many stressful situations and worries with it. Consequently, a person does not have the opportunity to prepare with deeds of the Hereafter. Yes, if Allâh Ta'ala - through His mercy – gives a lot of this world in a short time while the heart is free [not attached to the world], then this is a bounty and the intention of serving the *Dîn* should remain with one.

You wrote that you were unable to experience in your entire past life the spiritual enjoyment which you experienced in these last 2-3 months. My heart became most pleased on learning of this bounty. May Allâh Ta'ala bestow you with more progress and blessings. Âmîn. You wrote that you would like to serve *Majlis Da'watul Haqq*. You may send to it whatever you wish according to your capability on a monthly basis. Give preference to the needs of your parents and children first. It was not the practice of our elders to direct anyone specifically as regards religious services. A small amount given with sincerity for the cause of Allâh Ta'ala is considered to be a lot. Taking your income and expenditure into account, set aside a small amount which will be easy for you to give. If conditions change, and you send more, less, or stop sending completely – all this will be in order. Do not try to impose upon yourself.

The poem which you quoted from *Mathnawî*, which is actually my poem, pleased me greatly. Mâshâ Allâh. Congratulations on this understanding of yours.

دادن دل و جگر در راہ دیں میں

Surrender your heart and soul in the way of Allah

1361. *Condition*: Hadrat's letter of encouragement to the doctor when he became grieved over his failure in his exams.

***Answer*:** I received your letter. I myself experienced natural sorrow over your failure. However, to be pleased with the decree of Allâh Ta'ala and remain patient and steadfast are qualities worthy of a believer alone. An unbeliever does not enjoy this status. Worldly honour and comfort is not dependent on degrees. All this is absolutely and totally in the control of Allâh Ta'ala. That affectionate and ever-living Allâh's kindness and favours are still directed towards you. Why, then, are you grieved? It is not far-fetched that this one failure conceals numerous successes within itself through the power of Allâh Ta'ala.

At present, you should fulfil this Sunnah with your heart and tongue by saying: all praise is due to Allâh Ta'ala over all conditions. I make *du'â* Allâh Ta'ala enables you to experience the joy of drowning yourself in His pleasures. That He demonstrates to you insignificance of the failure of this insignificant world, and blesses you with the glad tidings of the mighty successes of the Hereafter, gives you a share thereof and makes you happy with it. Âmîn.

1362. ***Condition*****: I was very much consoled by Hadrat's letter and my grief over my failure in the exams no longer remained. If Allâh Ta'ala is not pleased with any worldly success, then I am also pleased with the decree of Allâh Ta'ala. I desire the world for the purpose of spreading and helping the *Dîn.***

Answer**:** I am most pleased by this statement of yours that if Allâh Ta'ala is not pleased with this, you are pleased with His decree. This statement is with regard to your exams and quest for this world. And your quest for this world is for the purpose of spreading and helping the *Dîn*. This thinking of yours is a source of great blessings for you. O Allâh! Increase him (in his deeds), give him more, and bless him. No day passes without my making *du'â* for you with my heart and tongue.

1363. ***Condition*****: After completing his studies, the doctor sought Hadrat's advice as to where he should live. Should he remain in England, go to an Arab country, or come to Pakistan? These are Hadrat's guidelines:**

Answer**:** I pondered a lot over your conditions, made *istikhârah*, and also consulted some *'ulamâ'* who are masters in the field of principles of jurisprudence (*usûl al-fiqh*). I eventually came to this conclusion, my heart also feels this, and I also consider it appropriate both rationally and on the basis of the Sharî'ah that it would be appropriate for you to settle down in Pakistan. Be content with eating *chutney, roti* (simple, basic foods) and if

Allâh Ta'ala provides you with *murgh, biryani* (exotic foods) through His grace, it will be His kindness. However, you must be prepared to bear every type of hardship in coming to Pakistan for the protection of your *Dîn*, and after considering your *Dînî* progress to be dependent on your proximity to your shaikh and spiritual guide. Don't have any thoughts about items of luxury, comfort, and a fancy medical practice. Give preference to *Dîn* over this world solely for the pleasure of Allâh Ta'ala and the purpose of *Dîn*. If you bear this effort, merely make this intention, and do a few good deeds, you will witness the mercy of Allâh Ta'ala. There is so much of sweetness and tranquillity in His proximity, that kings of this world did not even dream of.

دِل کو آزارِ محبت کے مزے آنے لگے

اس کے میں قرباں کہ جس نے درد پیدا کر دیا

The enjoyment of the difficulties in the path of Divine love has come to the fore

I sacrifice myself for He who granted me this yearn of before

Allâh Ta'ala did not create any lover in this universe of His who was not blessed with Allâh's affectionate gaze. Impose these four qualities upon yourself: sincerity, courage, trust and *du'â*. From the conglomeration of these four qualities you will experience a spiritual power, its light and blessings, and its unending treasure.

Some of your close relatives and friends are of the opinion that you should go to one of the Arab countries and are stressing upon me to make *du'â* for this. But these poor people are like immature friends. It is not easy for them to understand the importance and essence of *Dîn*. Don't ever be convinced by them and do not expect any financial help from friends. Commence your work with the means which are easily available to you. I am making *du'â* you get of this world such an amount which is sufficient and provides comfort. This is the

plan: the more engrossed you become in worrying and preparing for the Hereafter, and obtaining the pleasure of Allâh Ta'ala, the world will be at your service, and it will be bestowed to you with ease of heart and comfort – *inshâ Allâh*.

Some of your relatives do not have the realities of *Dîn* before them. It is therefore not obligatory to obey them in this regard. Hadrat Hakîmul Ummat Thânwî *rahimahullâh* says: "I consider the companionship of a shaikh to be *fard-e-'ayn*. And I pondered extensively on the principles of the Sharî'ah." When you come here, I will explain to you in detail – *inshâ Allâh*.

1364. ***Condition*: Another letter of Hadrat to the doctor.**

***Answer*:** I was anxiously awaiting your letter and am writing to you once again. It is not permissible to live there any longer. If you are under any compulsion, you can understand it yourself. It is *makrûh* to travel across the ocean solely for worldly motives. Whether it is one's teacher or parent, it is not obligatory to obey any creation if it entails disobedience to Allâh Ta'ala. It is not permissible to remain away from one's young wife for more than four months unless it is because of a very compelling reason. And this ruling is for the *mujâhidîn* who are given leave from their jihad after every four months to go and live with their wives. This law was promulgated officially in the army during the caliphate of 'Umar τ. Give preference to the pleasure of Allâh Ta'ala and the world will come subdued to you – *inshâ Allâh*. But you should not make an intention for the world, you will receive it without making an intention. Come home immediately solely for the pleasure of Allâh Ta'ala and do not even think of going to any of the Arab countries. Live with your parents and serve them. If you do this, you will get more rewards in Pakistan than staying in Saudi Arabia and having the opportunity of performing hajj and 'umrah – *inshâ Allâh*. Consider reformation of the *nafs* – which is *fard-e-'ayn* – to be more important than all optional deeds.

1365. ***Condition*: The doctor wrote a lengthy letter in which he related two good dreams. Hadrat wrote the following reply.**

Answer: Both your dreams are giving glad tidings of your bright future. Continue with good deeds, be observant of *taqwâ* and following the Sunnah, and continue considering yourself to be the most insignificant of all people in the universe. Do not consider yourself to be pious or righteous on the basis of your conditions, deeds and dreams. It is this self-denial which will help you and it is the essence of all progress in the path of Allâh Ta'ala. Think of the time when your results will be announced on the day of Resurrection, fear this time and thereby consider yourself to be most insignificant. Continue making *du'â* for a good death. I make *du'â* for you every day with my heart and soul. May Allâh Ta'ala bestow you with both intrinsic and external affinity. Âmîn.

1366. ***Condition*: Hadrat's interpretation of another good dream, and encouragement to continue with good deeds.**

***Answer*:** Your dream gives a glad tiding of your bright future but all this is dependent on deeds of the Sunnah. These glad tidings are inviting you – through the unseen world – to be particular about following the Sunnah. You are most fortunate because Allâh Ta'ala is drawing you towards Himself through these glad tidings from the unseen. May Allâh Ta'ala inspire you to value these bounties and enable you to move from this "earthly existence" to lofty levels. The meaning of "earthly existence" is that we are all created from soil, the entire world is created from soil. Whether it be our clothes, house, wife, children, car, ministerial post, presidency – these are all temporary bounties. If they are obtained without personal endeavour, be grateful. If Allâh's wisdom feels that you should not receive them or receive less, never have an inferiority complex while enjoying His proximity. If a person acquires the Master of the treasures of the earth and heavens, then this is a

far greater bounty than acquiring just the treasures of the earth and heavens.

1367. ***Condition*****: As a** ***sâlik*****, what are those internal deeds which would enable a person to traverse the levels of verbal** ***dhikr*** **and reach the level of** ***dhikr*** **with the heart? How can Allâh Ta'ala bestow him with His proximity – through the special focus of his shaikh – and His eternal pleasure? And how can he be bestowed with that special condition with which he finds his True Creator before him all the time, and is bestowed with the condition of** ***ihsân*** **(seeing Allâh Ta'ala) and sweetness of îmân?**

Answer: All this is achieved solely through following the Sunnah and *taqwâ*, especially the sorrow of safeguarding the gaze which completely breaks down the heart. Together with this, one would also start perceiving this condition through the *du'â* and companionship of his shaikh.

1368. ***Condition*****: Hadrat Mujaddid Alf Thânî** ***rahimahullâh*** **states: "The proximity of the bodies has a great effect on the proximity of the hearts." And I am saying this: there is no shaikh who is closer to my heart than Hadrat himself. If only Hadrat could bring the heart of this unworthy person close to his so that I could tread the path of** ***sulûk*** **easily and be bestowed with the bounty of "the truth of certainty" (*****haqqul yaqîn*****) through Hadrat's affectionate gaze. It is an accepted fact that it is solely through the special gaze of the** ***auliyâ*** **that one can reach the sanctified world (*****'âlam-e-quds*****). I am not capable of achieving anything on my own.**

Answer: *Inshâ Allâh* you will not be deprived of this position.

1369. ***Condition*****: I am picturing and imagining certain things for quite some time now. For example, when I am in salâh I**

ponder over the meanings of Qur'ânic verses and then imagine that the Throne of Allâh Ta'ala is in front of me, I am in some place in the heavens, I am in front of the light of Allâh Ta'ala, and He is looking at me directly. When I go into *rukû'* and *sajdah*, I visualize

سبحان ربی العظیم، سبحان ربی الأعلی, etc. written in the heavens, and I am presenting this before Allâh Ta'ala with absolute submission. I experience this visualizing when I am in the standing posture [of salâh] and also between the two prostrations. When I engage in *dhikr* after the *fajr salâh* (and I do this daily), I visualize the same things. I also visualize the name of Allâh Ta'ala and complete my *dhikr*. I enjoy making *dhikr* by placing my tongue on my palate and trying to say *Allâh, Allâh* from my heart. I try to repeat this *dhikr* when I am walking about. Is it correct to repeat Allâh's name in this way or is there some other method?

***Answer*:** Express the words *Allâh, Allâh* with your tongue. Placing the tongue on the palate and making *dhikr* from the heart could cause "dryness" (*khushkî*) because of the weakness of people in today' times. Verbal *dhikr* is sufficient. Your visualising in *rukû', sajdah, qiyâm* and *qa'dah* is correct and is a blessed condition.

1370. *Condition*: When I think of my past spiritual illnesses, major and minor sins, I experience much sorrow and regret. I repent over those past sins almost every day. My repentance is as taught by Rasulullah (Sallellaho alaihe wasallam). Despite this, I am not experiencing any conviction as to whether my repentance is worthy of acceptance or not.

***Answer*:** Everything is accepted. Repentance is accepted when it is accompanied by remorse. There is no room for doubting this. The promises of Allâh Ta'ala are true.

1371. ***Condition*: I still consider myself to be most unworthy, wicked, and the list of my wicked deeds is before Allâh Ta'ala. Why, then, will He bother about me? I am not capable of pleasing Allâh Ta'ala.**

***Answer*:** Who is there who can be capable of this? But Allâh Ta'ala is affectionate – not only does He pardon the sins of his unworthy servants, He makes them His beloveds. "Surely Allâh Ta'ala loves those who repent." Why, then, should you grieve?! Remain at ease.

1372. ***Condition:* At times I cry spontaneously in my salâh and when making *du'â*. I think to myself that I was most unworthy of Hadrat's kindness and affection towards me, nor am I worthy of it even now. When people praise me I become fearful and think to myself that I am not like this and Allâh Ta'ala is listening to all this. O my shaikh! Provide me with a treatment. What am I, and what can I do?**

***Answer*:** It is a blessed thing to feel fear, it is the essence of servitude. At the same time, be grateful over the fact that Allâh Ta'ala concealed your faults.

1373. ***Condition*: The last thing I want to say is this: I very often experience the urge to take out some time from my preoccupation and spend it with Hadrat. Kindly provide me with your valuable advice in this regard.**

***Answer*:** The more time you have, the better. You may stay with me provided you do not forgo the rights of anyone.

A letter from a woman who was caught up in false love.

1374. ***Condition*: Hadrat, even after giving up sins, my heart is very restless. At times the heart desires to commit the sin [of false love] again and the heart feels stressed at not committing it. I also feel self-conceit in my heart.**

Answer**:** The restlessness which you experience at not committing sin is better than the peace of committing sin because there is no comparison between the two. This restlessness is a means to Allâh's I pleasure and proximity while that peace is the cause of Allâh's wrath. Seek refuge in Allâh Ta'ala from the desire to amuse the heart with others beside Allâh Ta'ala. Cry out and make *du'â* that the mere thought of amusing the heart through disobedience should cause your heart to become restless.

1375. *Condition*: I do not know the reason for this. It seems to me that my house environment is the cause of this. All the house-folk are so aloof from each other that if I were to sit down and think over this situation, I feel my mind will split open.

Answer**:** One becomes stressed through matters which are not within one's control. Where you have no choice, make *du'â* and remain at ease. It is not within your control to change others. You should therefore make *du'â*.

1376. *Condition*: Another probable reason is that I am now 28 years old and not married as yet. When anyone comes to see me, they do not show any interest in me. This makes me feel inferior. Hadrat, at times I start complaining against Allâh Ta'ala. I do not utter the complaint verbally but my heart complains by thinking that Allâh Ta'ala neither made me attractive nor blessed me with wealth.

Answer**:** The reason for this is that when it comes to worldly matters, you are looking at those who are better than you. Whereas the order is to look at those who are below you in worldly matters, and those who are above you in *Dînî* matters. By doing this, you will have the desire and urge to progress in *Dîn*, and as regards worldly matters, you will become grateful by looking at those who have less than you. You are looking at a few shortcomings in yourself but not pondering over the

numerous favours which Allâh Ta'ala bestowed on you. There are many people who have cancer and are trembling and palpitating out of pain, there are many who are in abject poverty, and there are many who are being humiliated and abused. Ponder over the bounties of Allâh Ta'ala daily for five minutes and the quality of gratitude will develop in your heart. This *murâqabah* is discussed in my booklet, *The destructiveness of false love.*

1376. ***Condition*****: It seems to me that the factors which normally break down the family unit are all found in our house. My mother sits alone all the time and talks to herself. An evil spirit has taken control of her mind. She is totally aloof from Allâh Ta'ala. My father does not bother about anyone. At times I feel like committing suicide. If only Allâh would not have created me. At least there would have been one less sinner and I would not have been in such pain.**

Answer**:** Repent from these Satanic thoughts. Do you think you will get peace from an unlawful death [suicide]? Eternal restlessness, eternal remorse and grief are decreed for those who commit suicide. Seek refuge in Allâh Ta'ala. Why don't you think like this: if I were not created, I would not have been eligible for the rewards which are promised for those in grief, and the reward of becoming the beloved of Allâh Ta'ala for those who repent? What great rewards and bounties a person receives for a little grief!

1377. ***Condition*****: Did Allâh Ta'ala not say:**

أليس الله بكاف عبده

"Is Allâh not sufficient for His servant?"

So why is Allâh Ta'ala not sufficient for me? Allâh Ta'ala is closer than the jugular vein. Why, then, does He not look at my problems? He knows that I cannot bear these pains. Allâh promised:

إن مع العسر يسرا

"With difficulty there comes ease."

Why is this not the case with me? Am I not a servant of Allâh? I have developed an inferiority complex because of my conditions. Every person who is happy appeals to me. But I have become remorseful of happiness. Hadrat, the condition of my heart and mind is most strange. When I lie down to sleep at night, I do not fall asleep. My blood pressure is increasing. Will I remain trembling like this? Is there nothing but grief and calamity for me?

Answer**:** These are statements of severe ingratitude and impatience. Repent or else the rewards which are promised for calamities will also be lost to you. Understand well: calamities and difficulties come for our benefit as well, provided a person exercises patience. If not, understand this well: impatience and ingratitude will not alter one's destiny. Rather, one will lose one's îmân and cause loss to one's own self. The reason for this ingratitude is that we are insensitive to the bounties [of Allâh Ta'ala] and because we have made decisions for our selves that this is how we have to live in this world, this is what we have to possess, this is what is not supposed to happen, etc. etc. If a person is pleased with the decree of Allâh Ta'ala, difficulties become easy and his heart remains satisfied.

کیف تسلیم ورضا سے ہے بہارِ بے خزاں
صدمہ و غم میں بھی اختر روح رنجیدہ نہیں

I experience jubilation due to the acceptance of divine decisions
In adversity and grief O Akhtar the soul undergoes no affliction

Did you ever ponder over the words:

أليس الله بكاف عبده

"Is Allâh not sufficient for His servant?"

What is the meaning of "His servant"? Is Allâh Ta'ala not sufficient for His servant? Ask yourself this: are we the servants of Allâh Ta'ala or the servants of our *nafs*? We are disobedient to Allâh Ta'ala at every breath we take, yet He shows His mercy at every breath of ours. Is Allâh Ta'ala still not sufficient for us? Look at how He concealed our faults. We attached our heart to someone other than Allâh Ta'ala. If He were to expose this to the people, would they not have spat on our face? Think over your past life, from what conditions He removed you, and what humiliation He saved you from! Just stop breathing for a single minute and think to yourself what a great bounty this breath is! If Allâh Ta'ala were to impose such an illness upon you whereby it becomes difficult for you to breathe, then think, what is easier, your present grief or the difficulty to breathe? In short, think of Allâh's bounties daily for five minutes and this condition of ingratitude will go away, and you will develop gratitude and love.

It is stated in *Tafsîr-e-'Uthmânî* that the verse

إن مع العسر يسرا

"With difficulty there comes ease."

Applies to Rasulullah (Sallellaho alaihe wasallam) and the Sahâbah (Radhiallaho anhum). But it is still the norm of Allâh Ta'ala that when a person exercises patience over hardship, sincerely places his trust in Allâh Ta'ala, turns away from everyone and directs his attention to Allâh Ta'ala, remains hopeful of His grace, does not lose patience when there is a delay in success; then Allâh Ta'ala will certainly bring ease for him. Make *du'â* for well-being, comfort, and the removal of grief. But remain pleased with the decree of Allâh Ta'ala no matter what condition He keeps you in and for how long. We cannot fathom the wisdom of Allâh Ta'ala. When those who suffered hardships in this world receive their rewards on the day of Resurrection, they will hope that their skins were cut

with scissors in the world so that they would have received even more rewards.

1379. *Condition*: I repented but my heart is still trying to go towards sin. I tried very hard to love Allâh Ta'ala but it is not happening. Allâh Ta'ala does not want my love. I know this.

***Answer*:** It is foolish to think like this. Allâh Ta'ala loves His servants of His own accord. How can He dislike this love? The inspiration to love Him is also from Him. If He does not love His servants, no one will be able to love Him.

1380. *Condition*: It is for this reason that my *nafs* is always pushing me towards sin.

***Answer*:** It has always been the task of the *nafs* to push a person towards sin, and it is the salient feature of the *auliyâ* to subdue the demands of the *nafs*. It is not a sin for the heart to be inclined towards sin, but it is a sin to act on this inclination.

1381. *Condition*: My lot is most deficient, I am neither to this side nor to that. Hadrat, why am I so unfortunate?

***Answer*:** If you were unfortunate, Allâh Ta'ala would not have blessed you with îmân, nor inspired you to repent, nor made you concerned about your reformation. You are not unfortunate. Be grateful over your good fortune.

1382. *Condition*: I did not get any love from anyone at home. Consequently, if anyone displays the slightest false love towards me, I run towards him. I have no control over my *nafs*. I know that the person is lying but my heart tells me no, remain with him for some time, perhaps he is honest.

***Answer*:** Come to your senses. Your *nafs* is making the disaffection of your family members as an excuse to trap you in the deception of false love, and looking for the permissibility for false love. Whereas it is an old saying that a selfless enemy is better than a self-seeking friend.

1383. ***Condition*: It seems to me that happiness is my weakness. If I do not get it, something happens to me.**

***Answer*:** Do not be deceived by this temporary happiness. It is a prelude to eternal pain and sorrow.

1384. ***Condition*: Say to Allâh Ta'ala that He must make my heart independent of the world and He must become my refuge. I do not have the courage to turn myself towards Allâh Ta'ala. Tell Allâh Ta'ala that He Himself should take me towards Him.**

***Answer*:** Do not say that you do not have the courage. Allâh Ta'ala has given courage till a person's last breath. May Allâh Ta'ala give us the courage to use our courage. I make *du'â* for all your noble intentions.

1385. ***Condition*: Allâh Ta'ala also draws a person to Himself. Say this to Allâh Ta'ala on my behalf because He does not listen to me.**

***Answer*:** Repent! He even listens to His enemies. Why will He not listen to His friends?

Another letter from the same woman.

1386. ***Condition*: After receiving Hadrat's reply, my previously-mentioned restlessness has decreased to a great extent and my inclination towards sin has ended. Hadrat, I experience a lot of nervous pressure. Although I think to myself that conditions will only change when Allâh Ta'ala wills them to, I occasionally feel that some positive change must take place immediately. When I do not see this, I experience nervous pressure. I do not get sleep and the area behind my neck starts to pain. When I do fall asleep, all my deprivations and worries come to my mind and this causes me to become forlorn and dejected. Hadrat, a trivial matter seems very serious to me and at times I spend the entire day**

thinking about it. I myself would like to come out of this condition. I would like to remain pleased in the pleasure of Allâh Ta'ala. I am seeking wellness because these conditions are causing me restlessness and dejection. I would like to be content in the pleasure of Allâh Ta'ala, and I would like to lead a good life. You may not believe it, but I rarely speak to anyone on my return from madrasah. Remaining silent all the time places a heavy burden on me. I request a lot of *du'âs* from you and a treatment to come out of this condition. When I ponder over the bounties of Allâh Ta'ala, I experience temporary benefit from it, but my previous condition returns to me. Kindly make *du'â* for this sinful person.

***Answer*:** A lover is pleased with whatever condition the beloved keeps him in. Look! Laylâ was giving everyone. When Majnûn extended his cup, Laylâ broke it. When Majnûn saw this, he began dancing because he knew this was a special treatment for him alone. Allâh Ta'ala keeps certain people deprived in certain matters. This deprivation is not because of their lesser share but because they are beloved to Him. Why, then, are you waiting for conditions to change? Remain pleased with the condition in which you are because there is nothing greater than the pleasure of the beloved [Allâh Ta'ala]. This is my poem:

اُن کی مرادہیں اگرمیری یہ نامرادیاں

اُن کی رضاہی چاہیے دوسرامدعانہیں

"Although these may be my unaccomplished desires, it is His will. I desire His pleasure alone, and I do not want to call upon anyone else."

Making *murâqabah* of the pleasure and love of the beloved [Allâh Ta'ala] sweetens all one's worries.

بے کیفی میں بھی ہم نے اِک کیفِ مسلسل دیکھا ہے

جس حال میں بھی وہ رکھتے ہیں اس حال کو اکمل دیکھا ہے

جس راہ کو ہم تجویز کریں اس راہ کو اثقل دیکھا ہے
جس راہ سے وہ لے چلتے ہیں اس راہ کو اسہل دیکھا ہے

"We saw a continuous joy even in a state of joylessness.
In whichever condition He keeps us, we consider that condition to be the most perfect.
We found that the path which we choose for ourselves to be the most difficult path.
But we found that the path which He leads us on to be the easiest."

Hadrat Hakîmul Ummah Thânwî *rahimahullâh* says that the cause of distress is our planning: we want to live like this and like that, and when it does not happen according to our wishes, we become distressed. Think to yourself that Allâh Ta'ala is the True Beloved. He does not wrong His servants. In whatever condition He keeps us, it is His absolute kindness. A lover will bear the pain of an arrow from his beloved and still kiss his hand with affection. Maintain a relationship like this with Allâh Ta'ala and you will remain intoxicated in these very conditions, and no sorrow of this world will be able to make you sorrowful. Ask for wellness and comfort, relate every sorrow of yours to Allâh Ta'ala, but remain happy in whatever condition He keeps you. An elder said: Ask for *qaurmah, biryânî* (exotic foods), but be content with *chutney, roti* (simple, basic foods). Ask for kingdom but be content with poverty. If your house-folk do not talk to you, you must initiate a conversation with them.

I make *du'â* Allâh Ta'ala bestows you with peace, tranquillity, contentment with the decree of Allâh Ta'ala, wellness, and a comfortable life. Continue making *murâqabah* of the bounties of Allâh Ta'ala. Constant consciousness of bounties will create firmness in your tranquillity – *inshâ Allâh.*

1388. ***Condition*****: [A woman writes]: Hadrat, I wrote about the restlessness of my heart in the previous letter. Hadrat, I**

constantly feel my heart to be a target for sins. Hadrat, I am unable to protect my heart. Thoughts about others apart from Allâh Ta'ala are coming profusely to me. I feel as though my heart is very impure.

***Answer*:** Thousands of thoughts of sinning can come to a person but this is not a sin. In other words, it is not a sin for such thoughts to come, but a sin to bring such thoughts. When such thoughts come to you, occupy yourself in some lawful activity, lawful conversation, or study a book. Neither occupy yourself in these thoughts nor try to chase them away.

1389. *Condition*: Hadrat, after reading your booklet, I am trying to safeguard my gaze through the grace and kindness of Allâh Ta'ala. But Hadrat, I am still making many mistakes and errors. This happens especially when I have to pick the newspapers at home or pass them to someone – if my eyes fall on any non-*mahram*, I feel as though my heart has become pitch black.

***Answer*:** This is actually a blessed condition. It is a sign that your heart is alive. Be extremely strict and vigilant in safeguarding your gaze.

1390. *Condition*: Hadrat, even if a slight thought of my past sins comes to me, then even after repenting and seeking forgiveness thousands of times, I feel as though my *nafs* has enjoyed this [thinking of past sins]. When I talk of my past sins I am referring to sins like these: not safeguarding my gaze at all and not observing Shar'î *pardah* in the least. For some time I attended a school where there was intermingling of boys and girls. Even if I think slightly of this, my heart changes and I fear repeating these sins again.

***Answer*:** Constantly make *du'â* to Allâh Ta'ala for steadfastness. Allâh Ta'ala never deprives those who make *du'â* to Him. It is not a sin to think of past sins, but a sin to take enjoyment from constantly thinking of them. The treatment for this is the same

as mentioned above, viz. occupy yourself in some lawful activity or conversation.

1391. ***Condition*: Hadrat, when I heard that Allâh Ta'ala does not like impure and filthy hearts, I experienced a strange condition. My heart is very impure and filthy. Hadrat, make *du'â* for the purity of my heart and that Allâh Ta'ala embraces my heart. Âmîn. Hadrat, you said that I must attend your talks. Hadrat, I really want to come but my father will not permit me, he is not of this way of thinking. Make *du'â* Allâh Ta'ala makes my family members and I the true friends of Allâh Ta'ala. Âmîn.**

***Answer*:** The person who is particular about abstaining from sins does not have an impure heart. The heart does not become impure by thoughts which come on their own. All you have to do is not to occupy yourself in these thoughts. If you still feel that the *nafs* stole some enjoyment, seek forgiveness and continue with your tasks. Do not remain caught up in this perplexity. Allâh Ta'ala is the most merciful of those who show mercy.

1392. ***Condition*: Hadrat, I happen to attend gatherings in which the orders of Allâh Ta'ala are broken. For example, my maternal aunt does not observe Shar'î *pardah*. She comes in front of my father and I am called to sit with them. What should I do?**

***Answer*:** If there is a non-*mahram* and you are called to sit there, then it is not permissible to listen to your parents. However, you may go and sit if it is in a situation as you described above. But you must consider it wrong in your heart [that your maternal aunt is sitting in the presence of your father without *pardah*].

1393. ***Condition*: Hadrat, I do not have permanent inclination towards good deeds.**

Answer: All you have to do is abstain from sins and fulfil your essential acts of worship. This much permanent inclination is necessary.

1394. ***Condition***: **Hadrat, as per your advice, I am making full efforts to abstain from every sin, especially casting evil glances and occupying myself in filthy thoughts. I am trying to abstain from all sinful deeds. Since my job entails travelling around all the time, I am experiencing a unique type of tranquillity and sweetness from safeguarding my eyes the entire day. All praise is due to Allâh, through the blessings of my shaikh, I feel as though someone is pouring honey into my heart.**

Answer: Congratulations. This is what is known as sweetness of îmân. I am most pleased by your conditions. May Allâh Ta'ala bless you with steadfastness.

1395. ***Condition***: **Hadrat, if through the grace of Allâh Ta'ala and your blessings, I get the inspiration to do a good deed, Satan whispers into my heart that I am doing it for show, whereas I had no intention whatsoever of showing off my deed. If this is an illness, kindly provide a treatment for it.**

Answer: These are Satanic whisperings and not "showing off" or ostentation. Ostentation is not through mere thoughts but by making an intention to show off. It is sufficient to make a *du'â*: "O Allâh! If, in the depths of my heart, there is the slightest ostentation, pride or unworthy traits which are concealed there and I am unaware of, then purify me of them through Your kindness."

1396. ***Condition***: **At times the thought comes to me that I am absolutely useless. Neither is my mother-tongue correct, nor do I know Arabic, Persian, Urdu and Pushtu. As for other**

people, they have scaled such lofty heights. How will I be able to serve the *Dîn* correctly? Moreover, my deeds too are not correct.

***Answer*:** The love of Allâh Ta'ala is not in need of any language, nor does it need proficiency in anything. Allâh Ta'ala does not allow the love of the person who loves Him to go to waste. Remain at ease.

1397. *Condition*: However, there is one thing, all praise is due to Allâh Ta'ala that by spending my holidays in your company, I at least found the treatment for casting evil glances – an illness which I thought to be incurable. There are times when my heart does not even want to cast evil glances, and I abhor it totally. At times the heart tells me to look, but through the blessing of your companionship and *du'âs*, I safeguard my gaze. Whereas previously I was not in the habit of lowering my gaze. "O Allâh! All praise is due to You and all thanks are due to You." May Allâh Ta'ala shadow us with your companionship for a long time. Âmîn.

***Answer*:** All praise is due to Allâh Ta'ala. Congratulations. This is a great benefit. Be grateful because this is what is required. It is not wrong for the heart to desire. But when it desires, do not act on it. This is required and earns the proximity of Allâh Ta'ala.

1398. *Condition*: There is a thought which is coming to me these days: I feel like leaving everything and remaining in your company. I am thinking of coming to the *khânqâh* after *Daurah-e-Hadîth* (final year of the *'âlim* course) – without studying the muftî course nor going to my parents. May my parents be sacrificed for you.

***Answer*:** Complete your *Daurah* first. Then – if Allâh Ta'ala wills – if you have no obligatory responsibilities, you may come and stay in the *khânqâh*. At present, direct your mind to the

acquisition of knowledge. Be particular in coming to the *khânqâh* during the holidays.

All praise is due to Allâh Ta'ala alone for enabling us to complete the translation of this most enlightening book on the 3rd of Sha'bân 1429 A.H. corresponding with the 5th of August 2008. May Allâh Ta'ala accept this work from us and may it be a means for my guidance and the guidance of the entire creation till the day of Resurrection. Âmîn.

As with all human endeavours, there are bound to be mistakes in my translation. If any well-wishing brother or sister comes across any mistakes, kindly inform me thereof so that these could be corrected in future editions *inshâ Allâh*. I can be contacted via e-mail at this address: maulanamahomedy@gmail.com

Mahomed Mahomedy

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